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THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

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No. 4.

MISSIONS AMONG THE ISLANDS OF THE PACIFIC.

THE exciting and romantic interest which, less than a century ago, the discoveries of Capt. Wallis, Capt. Cook, and other navigators threw around the Pacific Ocean, its unnumbered islands and their inhabitants, has gradually, with increasing knowledge and familiarity with facts once so novel, if not strange, in great measure died away. And with diminished interest in the regions and scenes to which once all were looking with eager curiosity, expecting "either to tell or to hear some new thing," there has come to many, a falling off of interest in efforts to send the gospel to those regions, and to clothe them with as much of moral as they possess of natural beauty. It is even asked, not unfrequently, Why have our missionary boards sent so many of the few laborers furnished them to the limited population of scattered islands? Why should so large a portion of the means provided for missionary effort be expended upon feeble and decaying races, whose influence upon other portions of the human family is very small, so that they can never become themselves, upon any broad scale, efficient agents for the world's conversion? It may be admitted, without hesitation, that in the present condition of the world as to openings, and with the knowledge now possessed by the directors of missionary boards, respecting different fields and the various races of men, a much smaller proportion of effort should be given to "the Island World of the Pacific" than has been given in the past. If labors were commencing now, with all this knowledge at command, it is probable that the direction given to such labors would often differ greatly from the course which has been pursued. Yet it by no means follows that a better direction might have been given to effort in the past, or even that mistakes were made through want of knowledge. This is doubtless true, in unnumbered instances, but it may not be true in this particular case. There was not only much less knowledge then of different fields, and different races of men, but there was much less of *general* interest in the missionary work and

of readiness to enter on it, and therefore much more necessity for doing that which would awaken interest—which would, at the time, attract the attention and enlist the sympathy of the Christian public—and which would, also, be so crowned with success as to do away with prejudice, and serve to lay foundations for future, extended and persistent effort, more and more deeply, both in the convictions and the sympathies of the church.

There was, we reverently and gratefully believe, not a human only but also a Divine direction in the earlier movements of missionary boards. Christ was guiding his own church. God was laying foundations for a permanent and extending work. And he would send his Word and his servants not only to lands where strong churches might in the end be gathered, from among pagan nations still vigorous and which might be expected themselves to help on the work, but also to lands where there would be such results, in the conversion of souls and the evangelization of communities, as would cheer the hearts of those who, with perhaps many misgivings, had commenced the enterprise; would encourage them to persevere, and lead others to aid. The faith and patience of the church must indeed be tried, in every field. The people of God must be led to trust in no human wisdom, or goodness, or agency, but only in the Lord; to feel that it is not by might nor by power of man, that idolatry is overthrown and the religion of Christ established, but by the Spirit of the Lord. There were to be enough of defections, and delays, and reverses, everywhere, to teach these lessons. But these lessons learned, the church would need encouragement, such as has been found, in an eminent degree, among missions to the islands.

LONDON MISSIONARY SOCIETY.

The founders of the London Missionary Society, after having done something to arouse the attention of Christians in Great Britain to the important duty of spreading the knowledge of the gospel, at once proceeded fully to consider the important question, in what part of the heathen world they should commence their work. Dr. Haweis was requested to prepare a “memorial” on the subject, which he did in a very able manner, presenting the field before them as indeed “immense,” and expressing the earnest wish that they could “enter it at a thousand gates,” but coming to the conclusion, that of all the dark places of the earth, the South Sea Islands presented the fewest difficulties and the fairest prospect of success. The result was, a unanimous resolution of the Directors to establish their first mission there. Various things conspired to favor this design, and to deepen the conviction under which these great and good men acted, that they were led to this determination by the guidance of the providence and the Spirit of God.

The first company of missionaries was sent out by this Society in 1797, to commence operations simultaneously in the Tahitian or Society, the Friendly and the Marquesas Islands. For a time, disasters, reverses and trials were many and great; the missions to the Marquesas and the Friendly Islands were soon broken up; in Tahiti, effort seemed vain; the heavens were as brass and the earth as iron; but after sixteen years, at a time when the mis-

sionaries had been driven from the island by war and had no intercourse with it, and when the Directors of the Society seriously thought of abandoning the field, God commenced the work of conversion. Two natives, who had been servants in the mission families, united together for prayer, others joined them, and on the return of the missionaries to Tahiti at the close of the war, they found a large number of praying people; and now they "had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced." Earlier than this, a considerable Christian party had been gathered at the island of Eimeo; a party with which Pomare, the king of Tahiti, and other Tahitians were connected. But now Pomare, restored to his kingdom and victorious over his enemies, demolished a national temple and destroyed the idols, an example which was soon followed on other islands. Nor was there the destruction of idols and idol temples only. Buildings were erected for the worship of the true God; earnest applications were made to the missionaries for instructors; those who had been taught by the missionaries employed themselves in teaching others; and before the close of the year 1816, Mr. Ellis states, "the entire population of the group of islands on which the mission was established was professedly Christian." About twenty years afterwards Mr. Williams wrote: "From that time to this, one rapid series of successes has attended our labors, so that island after island, and group after group, have, in rapid succession, been brought under the influence of the gospel; so much so indeed, that at the present time we do not know of any group, or any single island of importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." The success of the mission, the multiplication not only of professedly Christian communities, but of churches and of true converts, was wonderfully great. The statistics of the missions of this Society in the South Seas are now, according to the Report for 1864, as follows:

	Churches.	Members.	Schools.	Pupils.
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands,	9	2,280	12	2,100
Samoan Islands,	42	4,215	220	8,519
New Hebrides,	2	150	50	2,000
Loyalty Islands,	15	1,215	36	4,070
Savage Islands,	1	604	15	2,500
Totals,	105	12,341	372	21,560

HAWAIIAN MISSION OF THE AMERICAN BOARD.

The providential events which led to the mission of the American Board at the Sandwich Islands, and those which so remarkably favored the earlier efforts of that mission, need not be detailed here. The arrival in this country of two young men from the Islands in 1809, and of some others afterwards; the weeping of one of these young men upon the steps of a college building at New Haven, because the fountains of knowledge were not open to him; the Christian sympathy thus awakened; the gathering of several Hawaiians, with others, into the mission school at Cornwall, and the determination to send a mission to the Islands; the overthrow of the taboo sys-

tem, the idols, the temples, and the priesthood, before the arrival of the missionaries, are facts well remembered. Nor need the history of the mission, and its great success, be particularly traced. The early conversion of Kaahumanu, the strong minded regent of the Islands, and of other chiefs; the rapid progress of the work, notwithstanding the bitter opposition of unprincipled men from Christian lands; the mighty revival of 1838; the change in the whole form of government, with the adoption of a written constitution and code of laws; the general establishment of schools, and the rapid advancement of the people, to the condition of a civilized and Christian nation, with a large proportion of the whole adult population making a credible profession of faith in Christ; all these things testify, that whatever might now be thought of the wisdom of doing so much for a people no more numerous, having so little influence among other nations, and so rapidly passing away, the Lord of the harvest, who was pleased to prepare the way for and lead on to this work, has been also pleased to give it his abundant blessing, and to gather many thousands from among this wasting people into his own garner. Nor can it be for a moment questioned, that this mission, in view of its success, has been a mighty power among the churches of the United States and of the world indeed, stimulating and encouraging to persistent effort in fields where success has been, as yet, much less marked.

WESLEYAN METHODISTS.

Other missionary bodies also, other branches of the Church of Christ, especially the Wesleyan Methodists of England, have had agents among islands of the Pacific, whose labors have been crowned with no less marvellous success. A missionary of the Wesleyan Society went to the Friendly Islands in 1822, but left the next year, so that the mission may be regarded as really commenced in 1826, by two brethren, who were joined by three others in 1827. Two native teachers from Tahiti had indeed preceded them, preaching the gospel for a time in the Tahitian language. Marked success was granted very soon. As early as 1830, kings and chiefs upon some of the islands began to renounce idolatry, and in 1834, a very powerful revival occurred at Vavau and soon extended to other islands. The king of Habai, afterwards king of the whole Friendly Islands group, was one of the early converts, baptized by the name of George, and became a very zealous preacher and propagator of the new religion, as he was also a remarkable man. Christianity was rapidly extended. In 1836, missionary societies were formed on some of the islands; and in 1850, the superintendent of the mission stated, "All the Friendly Islands are now Christian, except a few heathens at Mua and Bea." In 1839, king George promulgated a code of laws, and appointed judges to hear and decide all cases, as well among the chiefs as the common people. The last Report of the Society gives the following statistics of the missions on these Islands: Missionaries and assistant do. 24; native preachers, 676; church members, 8,452; pupils in day schools, 9,712.

Even more wonderful has been the success of agents of the same Society at the Feejee Islands, a group said to number about 100 inhabited islands,

with a population of perhaps 200,000, a few years since among the wildest and most savage of barbarian cannibals. The mission here was commenced in 1835. Some of the people had been partially prepared for the introduction of the gospel by intercourse with the Friendly Islands, 360 miles away. Within a few months there were hopeful converts, but for several years the brethren toiled in the face of many obstacles. After ten years, however, the Holy Spirit came with mighty power, and a great awakening was experienced at Vewa, extending to other islands, so that "business, sleep and food were neglected," while "old and young, chiefs and people were heart broken before the Lord." The grace of God now made a chief, who has been called "the Napoleon of Feejee,"—a cold-blooded butcher of his people,—like another Paul, a faithful preacher of the faith he once labored to destroy. Still pursuing their labors amid shocking scenes of blood and cruelty, the missionaries have still found the gospel, even in Feejee, "the power of God unto salvation." The number of European missionaries has not exceeded 12, but there are now in the Islands, 21 native assistant missionaries, fully set apart to the work, (as recently stated by Mr. Wilson, of the mission,) and according to the last Report of the Society, 313 native preachers; 379 native catechists; 1,286 native teachers of day schools; 14,273 communicants in the churches; and 34,522 pupils in schools. Mr. Wilson also reports 394 chapels and 172 other preaching places, and states that the converted savages have contributed largely of their substance for the erection of places of worship and teachers' houses, and now support all the [native?] preachers, and have sent a handsome subscription to the Wesleyan Missionary Society.

CHURCH MISSIONARY SOCIETY, AND OTHERS.

Agents both of the Church Missionary and of the Wesleyan Societies have also had marked success among the natives of New Zealand, Tasmania, and Australia. The Church Missionary Society now reports 4,535 native communicants, 11 native clergymen, and 397 native teachers in New Zealand. Several years since, the Society estimated the native population at from 80,000 to 120,000, and stated that three-fourths of these were, nominally, Protestant Christians; while the remnant of heathenism was so small that they might be called a Christian people.

In 1848, Mr. Geddie, of "the Presbyterian Church of the Lower Provinces of British North America," went to Aneiteum, one of the New Hebrides Islands, having about 4,000 inhabitants. In 1852, the first church was organized, with 13 native converts, and now, "the whole island is thoroughly Christianized; not a remnant of the old superstition remains; numerous schools are opened in all parts of the island; the proportion of church members is quite as large as in any Christian country; the Sabbath is strictly observed; and in every family the voice of praise and prayer is heard, every morning and evening."

It is not needful to go farther with such statements. The fact is apparent, that He who, by his providence and his Spirit, has led his people to do so much for the salvation of savage races in the Pacific, has not failed to attend

the efforts made with his rich blessing. Many scores of thousands, we have every reason to suppose, have been truly born of God, and will be, to the missionaries, the crown of rejoicing in the presence of the Lord Jesus Christ, at his coming. There have been many and sore trials. A number of laborers have fallen by the hand of violence. But in no other portion of the world, as yet, have modern missions gathered so large a harvest of converted souls. The present number of full church members reported by the Wesleyan Society alone, in Polynesia and Australia, is almost 40,000; the number of pupils in their schools more than 85,000, and the number of attendants on public worship, 202,688.

Aside from the hopeful conversion of so many persons, always the first great object of the preacher's desire, there are other features and results of missionary effort in the islands well worthy to be considered, as pointing to reasons which may have existed, in the Divine mind, for the establishment of these missions. But fuller reference to these must be reserved for a future number of the Herald.

LETTERS FROM THE MISSIONS.

Zulu Mission.—South Africa.

LETTER FROM MR. WILDER, NOVEMBER 29, 1864.

THERE is food for thought in this brief letter, with reference to wants in the Zulu field, and the stringency of retrenchments now forced upon all the missions of the Board. The reader will also find occasion for grateful recognition of the kindness and liberality of the English colonists, who have cheerfully given to our brethren needed aid.

Schools Needed.

On the 12th of October, the usual quarterly meeting of our mission was held in Durban. The principal business was retrenchment, as directed by your letter of April 14; and establishing, on a permanent basis, a training school for teachers and assistants. This latter subject has been long before us, but I fear we have never realized its full importance. That importance is now thrust upon our thoughts, by the great number of children from among the heathen who are willing and wishing to be taught. We have no native teachers to enter the field thus thrown open to us, and we are quite unable to perform, ourselves, the great amount of teaching now demanded. The great cry is for teachers.

Government Aid.

Dr. Mann, Government Superintendent of Education, has granted to our day schools funds in aid, sufficient to keep them in good condition, and is ready to increase the grants as we need. To the school at Umvoti, which employs a white teacher, the grant is £50 per annum, and the same to Amanzimtote. To the others, at which it is supposed native teachers will be employed, a grant is made of £24 each per annum. With the grant there are no other conditions than these,—Reading, Writing and Arithmetic must be taught in the English language. We teach what else we please, and in what language, and may employ such teachers as we like. The religious teaching, also, is left entirely in our own hands.

Building for Training School—Aid from Colonists.

At our last annual meeting, we decided to take immediate steps to erect a building for a training school at Amanzimtote. We made bricks and collected materials, but we knew not where funds were to come from; and your letter, of April 14, cut off all hope of successfully asking the Board for any thing. In these

circumstances we decided to give our English friends an opportunity to aid us in this good work. Accordingly we presented our wants privately to a few gentlemen in Durban, and immediately received money enough to finish the proposed building. About one hundred pounds was contributed, with such cordiality as cheered our hearts greatly, and with the promise of more if we need. We hope to have the building ready for occupation by January 1, and now we only wait for a teacher. We hope Mr. Ireland will soon be here, and will be able to take the school; or that he will be willing to go to the station from which a man may be taken for the school. We are also taking preliminary steps towards the establishment of a boarding school for girls, and for this, in like manner, we hope to get funds in the colony.

Retrenchments—Hope for America.

The greater part of your circular of April 14, does not apply to us. We already retrench down to our bare salaries. We have had nothing for schools or for native helpers since the war broke out, nothing for repairs on buildings, nothing for traveling expenses in the field, and our salaries are too small to support us. We do not find any thing to cut off.

At the same time, we deeply sympathize with the Board in the hard times, and are willing to bear our proportion of the burdens which must come on somebody. We are willing to suffer with our country, to any extent God may see fit to lay upon us, confident that out of this terrible war is coming liberty to the slave, glory to God, ultimate prosperity to our country, and political salvation to the world.

Syria Mission.

STATION REPORTS.

REPORTS have been received from most of the stations in Syria, for the year 1864, from which somewhat extended extracts will be given.

Beirut.

The brethren at this station remark that the year has been one "of varied and checked experience." The number of laborers has been diminished nearly one-half; first, by the return to the United States of Mr. Hurter, which occurred in the early part of June; and then by the death of Mrs. H. H. Jessup, and the return of her husband also, for a time, to his native land. With reference to Mr. Hurter's resignation of his connection with the mission the brethren say:

We cannot make this statement without at the same time recording our warm affection for our brother and his family. During the long period of his connection with us, Mr. Hurter greatly endeared himself to all our number by his uniform kindness, and his unceasing efforts to render every assistance in his power to the various members of the mission, as well as to advance the particular department of our general work that devolved upon him. He carries with him our unabated confidence and affection, and our earnest prayers that he and his family may enjoy the gracious smiles of our heavenly Father, wherever their future lot may be cast.

With reference to Mrs. Jessup's decease, and Mr. Jessup's absence, they state:

The effect upon our work in Beirut (particularly in the preaching and general missionary labor,) of this painful providence, has been very depressing. The ordinary religious services have been continued during the year, by the remaining members of the station, but a large part of that pastoral work which devolved mainly upon Mr. Jessup has been interrupted; and, as was to be expected, far less progress has been made during the year than was anticipated at its commencement. Our Sabbath congregations have been large and attentive, but no marked work of divine grace can be reported.

According to arrangements made with the Missionary Committee of the Church of Scotland, our English service on the Sabbath has been transferred to their chaplain, the Rev. James Robertson, who

arrived in Beirut in September. This has proved a most seasonable relief to the members of the station, and we have every reason to be gratified with the arrangement.

Six more members have been added to the church, and one, who had been long suspended, is restored to his regular standing. "The Sabbath school, and monthly missionary meetings continue as heretofore." "The part of the chapel assigned to females is now entirely too small for the increasing congregation."

Schools.

The native female boarding school, under the care of Mr. Araman and Miss R. Gregory, has greatly prospered during the year, and at the close, every available room is crowded to excess, and pupils have to be rejected for want of accommodations. We cherish the hope, that before the end of the present year more adequate premises will be provided for this interesting and promising institution. The number of boarders is now forty, most of whom are paying pupils, and the prospect is, that the hope entertained at the commencement of the school, of making it a self-supporting institution, will be realized as soon as premises large enough to receive the necessary number of pupils are secured.

The Press.

The Old Testament has been printed from Psalm 81 to the 30th chapter of Ezekiel. An edition of the New Testament, for the British and Foreign Bible Society, (7,000,) was completed in April. An edition of the New Testament, royal 8vo (4,000) and one of 12mo (5,000) for the American Bible Society, were completed in November.

A minion New Testament, by subscription, (3,000,) was commenced April 19, and at the end of the year had reached the last of Acts. A second edition of the primary Arithmetic, commenced in 1863, was completed in February of this year.

The total number of pages printed during the year was 9,425,600; of which 8,662,000

were pages of Scripture. The Arabic translation of the Scriptures was completed in August.

Sidon.

The report of Sidon notices the severe and protracted illness of Mrs. Berry, constraining the removal of the family to Beirut. Mr. Ford also removed to Merj Ayun, so that, for most of the year, there had been but one mission family at Sidon, that of Mr. Eddy. Mention is made of the completion and dedication of the Protestant church edifice, and the death of the much esteemed helper Tannoos il Haddad, to whose "holy life and faithful teaching," for more than thirty years, "the church of Christ in Syria, and the missionaries, owe much." The average attendance on public worship has been about forty. Two persons, pupils in the female boarding school, have been admitted to the church.

Jesuit Influence.

A marked effect of the labors of numerous Jesuits and sisters of charity has been noticeable of late, in drawing lines of separation hitherto unknown between us and the people, restricting general intercourse more and more each year. We formerly had a wide circle of friends and acquaintances, with a slight hold upon each. Now our friends are fewer, but our hold upon their interest and regard is stronger.

As we are here enabled to compare the nominal Christianity of Western Asia with that imported from Rome, we find the latter tenfold more malignant, unscrupulous and successful. The one is vulnerable error, the other steel-plated; but the sword of the Spirit will in the end pierce them both. Jesuitism is most active in the cities; and therefore prejudice is stronger, and the results of missionary labor less, than in the country. Of our congregations in Sidon, a large part come from the gardens without the walls, and from a neighboring village.

Boarding School—Out-stations.

The female boarding school, under the care of Miss Mason, was in successful operation through the year. Not more than ten pupils were in attendance at once, but these were

mostly from Protestant families, had good opportunities, and made satisfactory progress.

At *Dibbee*, 12 miles north-east of Sidon, the home of two Maronite bishops, "the gospel entered," "a flourishing school was opened," "the missionaries, on their visits, were welcomed by a large number," and "for some months there was a cheering prospect." But it is said :

The more gratifying this state of things was to us, the more galling was it to the Bishop, a proud imperious man, who was taunted, wherever he went, with what was occurring in his own village. Thus was he stimulated, on every hand, to endeavor to quench this rising flame. By means of his powerful influence with individuals and with the Government, he caused the Protestants to be wronged in their property, brought before courts on unjust claims, turned out of their employments, and their names made odious every where; while on the other hand, to those returning, presents and office were freely given. In this way, one by one the number was reduced, till there no longer remained enough of either children in the school, or adults in the community, to justify the continuance of the teacher among them. Only two families remain steadfast. From these there are two pupils in Miss Mason's boarding school.

Of *Cana* it is said, "No place more than this has alternately raised and disappointed hopes." The past year has exhibited little spiritual progress, though "by the liberality of Mr. Henderson, of Park, England, and some Christian friends in New York, a church has been erected."

At *Alma*, two persons have offered themselves for admission to the church, but the place has been visited less than could be wished, by missionaries, and the community has been kept in a state of excitement and alarm by incursions of neighboring Arabs, and the report states :

Here and in *Cana* we feel the most pressing need of efficient native helpers. Whatever else the church at home neglects, let them not neglect to pray earnestly to the Lord of the harvest, that

in this land, he will raise up more laborers for his harvest.

Remarks.

In a general view, the political state of the field has been favorable. Life and property have been secure in our journeyings. Extravagant rumors of the success of Protestantism among the Mohammedans of the Capital, and of the vigorous opposition made thereto by the authorities, have been current in the land, producing much excitement but no violence. The only proof that we have of being more watched by the Government, is that the books we circulate are subject to a rigid inspection. Still, we should be blind not to see unmistakable signs of a revived bigotry among the Mohammedan population, and an increased hatred toward all who bear the Christian name. As to spiritual things, the year past has been one of darkness. It is a time for the trial of faith, both to ourselves and to the churches which sustain us. Jesuitism is redoubling its strength, and adding new venom and bitterness to its opposition to the gospel. There is reason to fear that Infidelity is rapidly succeeding superstition, in many hearts.

Deir Mimas and Hasbeiya.

Native Helpers.

The eastern part of what was the Sidon and Hasbeiya field has been brought more directly under cultivation by the removal of Mr. Ford to Deir Mimas, on the western border of Merj Ayun. This seemed desirable both for the prosecution of the work in Hasbeiya, yet without a native pastor, and for the more direct supervision of the native helpers. Mr. Ford reports, respecting this portion of the field :

During the summer months, six of the helpers were gathered in a theological class at Deir Mimas, where they were accustomed to spend the week in study, and then go, for Sabbath labor, to their respective villages. For persons of their habits and circumstances, most of them

being heads of families, this plan of teaching them near their homes, and combining study with direct and active effort, has some decided advantages. And it is in reference to this particular point, viz. the supply of capable and faithful native preachers and pastors, that we have cause for the greatest anxiety. The work of colportage has commenced in this region, under the auspices of the American Bible Society, by the employment of a humble but faithful man, who carries the Word of God from village to village, and exposes it for sale in the weekly bazars or markets, held on successive days of the week, at different points in this vicinity. Although the sales have not been large, the supply has an evident tendency to increase the demand, and the mere fact of having the Holy Scriptures thus publicly offered to the acceptance of Christians, Jews, Moslems and Druzes, seems to make a favorable impression, and opens the way for profitable discussion.

There is also another itinerant laborer in our field who is supported by the Native Missionary Society of Merj Ayun.

Improvement.

In Hasbeiya there are some signs of returning life. The surviving inhabitants of the town are getting back, one by one, to their ruined homes, and building them up. The congregations attending evangelical worship have been quite full, although the meetings are held in a private house. The services are usually conducted by the deacon, Kosta, who is also the school teacher, and is supported by the Native Evangelical Society of Beirut. The scholars of his school, and those of Mrs. Bowen Thomson's girls' school, form two very interesting Sabbath schools, both of which Kosta teaches, in addition to his other Sabbath labors. An important step in advance has been taken in the reorganization of the evangelical church in Hasbeiya, which took place in November.

Out-stations.

In the village of *Kefeir*, two hours north of Hasbeiya, there has been no small stir, occasioned by the enlightenment of a prominent man of the village, a carpenter by trade and a member of the Greek church, who has for some months past professed and fearlessly advocated gospel truth, in distinction from the errors and superstitions of the Greek church. The reputation for uprightness and intelligence which this man enjoys, in that whole region, gives his adhesion to the truth a wide influence, and causes many, in his own and other villages, to inquire seriously into the grounds of his change. It is proper to notice in this connection, that in the region still farther north of Hasbeiya, including the important town of *Rasheiya-t-el Wady*, there is very evident progress in the spread of evangelical sentiments, and our Irish and American brethren, of the Damascus mission, who look after that region, find a wide door open, and a demand for laborers greater than they are, as yet, able to meet.

In the other out-stations nothing has occurred that calls for special notice. The general aspect of this field at the present time, is not cheering. In the church, in the Protestant community, and among the people at large, there prevails an unusual insensibility to religion and to spiritual things. Many see and acknowledge this; a few feel it and mourn over it; but there are almost none who stir themselves up to take hold on God.

Tripoli.

After having been for some years without a missionary, the Tripoli station was again occupied in December, 1863, by Dr. Post and Mr. Samuel Jessup. During the winter they held Sabbath services in their own houses. In the summer of 1864, they were absent; but on returning in the autumn, soon found the assembly so much increased, that the church was opened, and they have been much encouraged since, the attendance, mostly of young men, varying from twenty-five to seventy-five. Their report, which has reference

mainly to events since their return, exhibits an interesting field of labor, not free from exciting incidents.

Society for Studying the Scriptures—Opposition.

During our absence in the summer, a number of young men from the Greek Church, who are somewhat enlightened, formed a society for the study of the Bible. They were just about making the society permanent, by the renting a room and forming a library, when the Bishop prohibited their meeting together, telling them that they would fall into heresies. They then begged of the Bishop to give them their best educated and most faithful priest, to instruct them, but this was also denied. Thus the Bishop of the nominal church of Christ in Tripoli, prohibits his flock from meeting together to study God's Word, either by themselves or under his own supervision. These young men still come to our houses and to our services, and some of them are learning the truth. The middle class in this proud city is getting more enlightened, and we are not without hope that the little Protestant community here may, at no distant day, be considerably increased. We need, above all things else, an outpouring of the Holy Spirit, to fertilize the seed already so abundantly sown.

Efforts of a Young Christian.

In the spring we admitted a young man to church membership who is proving himself a true Christian. He has been out on tours of colportage in our field, preaching the gospel every where he went. In some places he was readily received, and listened to by the people, who said, "We have never heard of Christ before, and know nothing of this new way of salvation. We never saw the book of God before." In other towns he was refused a place of rest, the priests destroying all the books and tracts distributed. Visits were extended to a distance of four or five days north-east, as far as the village of Mahar-dee (one day

north-east from the city of Hamath,) where the people said, "If this new book, the Gospel, is true, we are all going to destruction, priests and all. Let us know what the truth is." A few secretly bought Testaments, but from fear of the priests dared not do so openly.

Visit to Bano—Threatened Violence.

We made a visit recently to Bano, the seat of the Bishop of Akkar, the district immediately north of Tripoli. One man there has for two or three years been a Protestant, and the seed sown in the place by former missionaries seems to be taking root and springing up. Immediately upon our entering the town, the object of our visit being made known, a great commotion was created. The priests assembled together, and sought permission from the Governor of the town to assault us in the night and kill us. The Governor, knowing the consequences of such a proceeding, warned them against it. However, they used every means, privately, to make a disturbance. They told the more ignorant that we were blasphemers of God and the Virgin Mary, and crucifiers of Christ, and ought not to be permitted to live; and they threatened anathema on all who came near us.

The man in whose house we stopped had difficulty in getting his wife to cook a little rice for us. The women gathered around her and told her she would be lost if she did any thing for the detestable heretics. Late in the evening we got a little supper, and though every one who came in was cursed as he entered or went out, we had thirty persons present for three or four hours, engaged with us in earnest discussion of the truth. So also during the day, there was no time of rest for us, for the constant crowding in of the people.

Helper Stoned—Persecution of Adherents.

The excitement in the town was continually increasing, and fearing lest serious personal harm would come to those

who declared themselves our friends, we left our native helper and came away, supposing the excitement would cease. This was deemed the most prudent course by the few Protestants in the town. But it appears that our presence was rather a restraint than otherwise, for soon after our departure, the people, instigated by the priests, commenced stoning the room occupied by the helper, and all who ventured to go to see him went through a shower of stones. Every evening a large number gathered around him in spite of the stoning, but the persecution was so severe that he was obliged to flee, first from one part of the town to another, and finally from the place entirely.

The priests anathematized three of the men who were bold enough to make no retraction of their convictions as to the truth. One had previously suffered very severe persecution, a second is for the first time tasting the truth. From these two the priests took away their wives, and promised to destroy their crops in the spring, and do them all the harm in their power. The third is a young man, Yusef Ah-tee'-yeh, from the best family in the town. He has for a long time known the truth, and was only waiting the moving of the Spirit to bring him out. He suffered the fierce anathemas without retracting a word of his belief. As his place of business is in Tripoli, all the people were forbidden to have any dealings with him, and when he came back to the city it was only to find a fiery furnace of persecution prepared for him by his former friends and relatives. His oldest brother, upon whom Yusef had always depended, writes to him from Beirut: "Since I have heard of your Satanic determination, I count you a heathen, going down to hell. I will never see your face again, or receive a word from you until you come back to the bosom of the Greek Church, which alone will give you salvation. The Bible, without the church, will ruin your soul." Yusef replies: "I have not left the church; but because I dare to take the

Word of God instead of the traditions of men as the guide to salvation, the church anathematizes me. Shall I return to the one who denies me the only true way of salvation for my soul?" This young man has excited our sympathy, and is now passing through the fire. We have yet to see whether he will stand firm. His connection with one of the proudest families in Tripoli makes his case more interesting, as all means, by bribe and threats, are being used to get him back, or half way back; or in some way to keep him from receiving more of the truth.

Hums.

In Hums the work is progressing favorably. In the spring we were greatly encouraged by the eagerness of the people to learn, but were troubled by their refusal to receive our only native pastor; their object being to have a foreign missionary among them if possible, for the sake of foreign influence. But after being all summer destitute of preaching, they sent an urgent appeal, which we have answered by sending them Mr. Suleeba Jerwan and his wife. He is our only ordained native minister, and is an earnest, hard-working Christian young man, well adapted to the people among whom he has gone to labor.

A girls' school had been opened in Hums, and the brethren were again looking for a teacher for the boys' school, which was closed in the summer for want of funds. They remark: "Our station, embracing three large cities and many hundreds of towns and villages, stretching out to the distance of five days' journey from north to south, certainly ought to have more than one boys' school and one native preacher." For the most truly economical working of the field, they feel that they should be enabled to do more, but say, "Our appropriations are so limited that we cannot hope to work economically, unless Providence provides us means from some unexpected source." Dr. Post gives his mornings mainly to attendance on the sick, always endeavoring to make the medical department of effort subservient to the spreading of the gospel.

LETTER FROM MR. H. H. JESSUP,
JANUARY 27, 1865.

It will be remembered that Mr. Jessup sailed from New York for Liverpool, on his return to Syria, in November. This letter from him, received since the station reports were in type, notices several matters of interest. He writes:

I reached this city in safety, through the goodness of God, on Wednesday morning, January 11, having been just twenty days and a half, *traveling time*, from New York to Beirut. This of course does not include the time spent in England, nor the five days spent in Egypt.

Visit to Alexandria—Progress in Egypt.

Owing to a few days' detention in Alexandria, I was able to visit our missionary brethren in Cairo, then holding their annual meeting. The Lord's work is evidently advancing in Egypt. The sale of Bibles and religious books is increasing, and inquiry is being awakened among classes of men hitherto unaffected by the truth.

The material prosperity of the country, arising from the culture of cotton, is something almost incredible, and railroads, telegraphs, steamers, steam plows, steam pumps, and steam cotton-gins, on every side, are bringing the land of the Pharaohs into competition with the busiest and most prosperous portions of the world.

At Home Again.

I cannot describe the deep gratitude to God which I felt as we anchored in the harbor of Beirut, at midnight on the 10th of January. The full moon shone serenely through a cloudless sky, upon the glittering, snowy summits of Lebanon, and upon the white walls and gardens of the city. I was once more at home. Through some 14,000 miles of ocean journeying, and more than 4,000 miles of travel by land, has the Lord led me in safety, and now I am again where I trust he has called me to

labor. I pray that the lessons of his providence may not be lost upon me, and now that I am once again in my Syrian home, I would consecrate myself anew to his service, and pray for the guidance and grace of his Holy Spirit.

Effect of Retrenchment.

The cutting off at once of more than four thousand dollars in gold, from our appropriations, was a severe blow. It was inevitable, considering the rate of exchange, but will affect our work seriously. We have now no school in Beirut, excepting the girl's boarding school of Mr. Araman. We hope to remedy the defect by making use of schools already in existence, but our virtual withdrawal from the department of primary education is throwing all the children into the hands of others.

The Native Boarding School.

This native girls' boarding school is prospering beyond all precedent, and we all feel that it *must be sustained*. Had we the permanent building ready, we could go on and admit pupils enough to defray all expenses, but the sum needed is not yet made up in America, and we must struggle along for the present, as best we can. I have not seen a more pleasing sight during my nine years' residence in Syria than this Protestant native school of forty girls, most of them paying for their board, and *all the teachers* natives. Everything about the school is neat and orderly, with an air of industry and faithful application; and the Bible is the chief corner stone.

Prospects in the North.

The northern part of our mission field is becoming quite interesting. The persecution in Bano, near Tripoli, is a hopeful sign. The great activity of Satan and his emissaries only shows that his dominion in that quarter is in danger. The settlement of Mr. Suleeba Jerwan in Hums, with his wife and an educated young woman as teacher to the girls and

women, is one of the bright spots in the North. Our young brethren in Tripoli have made good progress in the Arabic, and conduct the Sabbath services without difficulty. One of the oldest and best members of the Beirut church has just removed to Tripoli, which is his native place, and though a great loss to Beirut, he will be a tower of strength to the Protestant cause in that part of Syria.

Soleyman Effendi.

There have been several defections from the Protestant ranks during the past year, in different parts of the land, one being that of Soleyman Effendi, the converted Nusairy, who after having been successively a Nusairy, Moslem, Jew, Greek and Protestant, has now given himself up to habits of drunkenness, embraced the Greek church again, and written a book against Protestantism, in which he "out Herods Herod," in his defense of the most extreme and idolatrous form of picture and saint worship.

Death of a Christian.

Mr. Aiyob-es-Susa, who resided for many years in Aidin, as deacon of the Protestant church in that city, and who returned to Syria two years since, died about two months ago in Alexandria, Egypt, giving in death, as he had in life, evidence of his readiness to depart and be with Christ. Thus one by one is the Saviour making up his jewels from among the flinty hearts of men, and one by one gathering to himself, from Syria, those who shall shine as the stars for ever and ever.

Western Turkey.

BROOSA.

LETTERS FROM MR. GREENE, JANUARY 3 AND 31, 1865.

MR. GREENE writes that it affords him "great pleasure to communicate some items of cheering intelligence," but in connection with these, he is constrained to mention acts of persecution, which cause much anxiety.

Progress at Out-stations.

One Armenian family has become Protestant from conviction, and has joined our little community at Edinjik; and three of our former brethren, who were addicted to intemperance, appear to have sincerely repented, and to have forsaken their evil habits. Another family has joined the little band of brethren at Moohalich. Four Armenians in the city of Eski Shehir, three of whom were formerly Papists, have become convinced of the truth, by the reading of God's Word, and have openly declared themselves Protestants. They have twice been visited by the preacher of Kutahya, who gives gratifying reports concerning them. At their own expense they have hired a room for divine worship, and though now left without any religious instructor, they continue to meet together on the Sabbath, for prayer and the reading of the Bible. One of them has received a supply of books for sale in his shop, and has already succeeded in selling several hundred piasters' worth.

Fruits of Bible Reading.

My colporter, Baron Giragos, has recently returned from a successful visit to the Fair held during the months of October and November, at the city of Balikesir. His sales of books, mostly the Scriptures, amounted to over seven hundred piastres, and he saw gratifying evidence that the seed of God's Word has not been sown in vain in that city. On this, his third visit to the place, a few of those to whom he had formerly sold the Scriptures welcomed his return, and showed him many acts of kindness. On the Sabbaths they met together regularly, for prayer and the reading of the Bible. At one Sabbath meeting, while the colporter was speaking of the efforts which even in time of war American Christians put forth to spread the gospel, one of the brethren, Haji Sarkis, was moved to tears, and immediately insisted on sending to me an English pound to help on the good work. This

young man has been for several years the chief chorister of the Armenian church at Balikesir. He is represented as a man of intelligence and honorable reputation, is skillful at his trade, and possesses considerable property. He voluntarily promised to pay part of the salary of a preacher, should one be sent to that place. This man, and those associated with him, are the fruit of *Bible reading*.

A Protestant Beaten to Death.

In the town of Muradchai, twelve hours beyond Biljik, containing a population of nearly three thousand Armenians, there have been a few Protestant brethren for several years. The eldest of these, named Bedros, a poor and humble yet very worthy man, engaged last spring to take care of the silk worms of a Turk residing in a neighboring village. He was in the habit, on the Sabbath, of reading his Turkish Testament to Turks of the village who came to sit with him. At the close of the silk-season it happened to the Turk, as to many others, that his silk-worms failed to furnish cocoons; whereupon he became enraged at our brother, and declaring that he had neglected his business in order to read the Bible, beat him so severely that he died of his wounds in the course of a few days. The Turkish Governor of the district paid no attention to the affair, and our brethren were prevented, by fear of their Turkish neighbors, from demanding the punishment of the perpetrator of so great an outrage.

Hopeful Appearances at Muradchai.

The brethren at Muradchai, however, as had long been their custom, continued to meet together on the Sabbath, and, without leader or religious instructor, to read and ponder the words of Jesus. About six weeks ago these brethren, to the number of fifteen, sent an invitation to the pastor of the church at Biljik to make them a visit. Pastor Hohannes

accepted their invitation, and spent six days in their village. In his report of his visit, he states that he never before had so gratifying an opportunity of preaching the gospel to his fellow sinners. He held two religious meetings on each of the six days, and at each service had from ten to forty attentive listeners. He reports that he was enabled to preach the gospel to over two hundred different individuals. Before his departure, a separate house was rented in which to hold religious meetings, and in order not to leave the brethren alone at so interesting and hopeful a juncture, he invited Baron Krikor, the preacher of Kutahya, who was then on a visit to Eski Shehir, to spend a few weeks at Muradchai.

Persecution There.

Baron Krikor has proved himself a faithful and prudent man. Accepting the invitation of Pastor Hohannes, he went without delay to Muradchai, and began to labor there with much success. Yet the progress of the good work appears to have filled the head-priest of the place, a notoriously wicked and tyrannical man, with wrath. He and two of the head-men of the town forwarded a complaint to the Turkish Governor of the district, to the effect that the Protestants had entered their village, and would soon leave them neither office nor authority. This complaint the Governor forwarded to his superior, the Pasha of Bolon. Thereupon the Pasha, accompanied by the Governor and several guards, came to Muradchai on Sunday, the eleventh of December, and though he recognized the Protestants of the place, to the number of thirty-one, as a separate community, and appointed over them a head-man, he yet, on the following Tuesday, carried off by force the preacher Krikor into exile, alleging against him nothing except the hitherto unheard of charge, that he came to Muradchai to preach without a permit from the Government.

*Prompt Action of the English Charge
d'Affaires.*

Intelligence of what had transpired was quickly forwarded to Bilijik, and thence telegraphed to Broosa. As soon as the information reached me, I started for Constantinople; and on the following Thursday afternoon, communicated a brief statement of the case to the Hon. William Stuart, the English Charge d'Affaires. Mr. Stuart promptly gave his attention to the case, and soon after replied by letter, that Ali Pacha, the Turkish Secretary for Foreign Affairs, had the kindness to telegraph at once (on Saturday) to the Pasha at Bolon, to set the Protestant teacher at liberty, and to protect both him and the other Armenian Protestants, instead of molesting them.

Deception or Evasion.

Thankful for this issue of the affair, and rejoicing in the hope that it would fall out rather unto the furtherance of the gospel, I returned home; yet, on this, the eighteenth day since the order for the release of Baron Krikor is said to have been given, by direct telegraphic message from Bolon I am informed that our brother is still a prisoner, and that he has as yet received no intelligence respecting his liberation. Information of this fact will be immediately forwarded to Mr. Stuart, and we shall wait with much anxiety to learn the upshot of this attempt of the Turkish Government to deceive the Representative of Great Britain.

Meanwhile many are the prayers which daily go up to the throne of grace in behalf of our preacher Krikor, of whose fate we have known nothing; though the brethren of Muradchai, some days ago, despatched two of their number to search for him, and to render him any possible assistance. At present, one of the oldest and most trustworthy of the Protestants of Bilijik is at Muradchai, laboring to instruct the brethren more fully.

Persecution at Angora.

We are pained to be obliged to add, that the Pasha of Angora is conducting towards our helper and the brethren in that city, in the same manner as the Pasha of Bolon has done towards the brethren at Muradchai. Some months ago he sent a Greek in chains to Constantinople, for no alleged crime except that he was a Protestant. He has since then grievously oppressed two other brethren, and that in spite of orders to the contrary from the Government. And but a few weeks since, he called up our native helper, and alleging against him the absurd charge that he was in the habit of visiting the Turkish prison, and of declaring to the prisoners that if they became Protestants he would liberate them, he ignominiously drove him from his presence, saying, "Thou art not fit longer to stay in the city." Our brother writes, that the Pasha evidently intends soon to expel him and his family from the place. Yet even at this time of intimidation and persecution, the religious intelligence received from the brethren at Angora is very gratifying.

Trials at Moolhalich.

Trouble has also befallen the brethren at Moolhalich, distant twelve hours from Broosa. The Governor of the town has refused to make a just apportionment of the taxes of our brethren, or to treat their head-man with respect. And recently, by reason of the violent opposition of the Armenians and the imbecility of the Governor, the Protestants were for ten days prevented from burying the body of the wife of one of their number. And though the Turkish Government sent strict orders, three years ago, to all the provinces, that a burying ground should be given to every Protestant community from the public domain, the Pasha of Broosa still delays to obey, in respect to the Protestants at Moolhalich.

Fears in Regard to Government Action.

These occurrences, we are reluctantly compelled to believe, are but the echo of

the persecution by the Turkish Government during the past summer, at Constantinople. They lead us to fear that secret instructions may have been given to the rulers of the provinces, so far as possible to thwart and prevent our work, even among the Armenians. The Turkish Governor of the district of Muradchai openly declared that the Sultan had discountenanced and cursed the Protestants; 'but the shameless men,' said he, 'the more they are driven away, the more trouble they give.' Fearful that the advancing light of Christianity, entering the darkened minds of the Mussulman population, may weaken the spiritual authority of the Turkish rulers, the Government, by its acts during the past six months, has given abundant proof that it would gladly put an end to the whole Protestant reformation.

We greatly fear, that unless the representative of the English Government at Constantinople stands firm in maintaining the rights of the native Protestants, who look to England for protection, the safety of our brethren will be jeopardized, and our efforts to disseminate the knowledge of the Lord Jesus Christ frustrated.

Release of Krikor—Restricted Liberty.

In a later communication, dated January 31, Mr. Greene states:

The native preacher Krikor, taken from Muradchai, was kept in prison at Boloo for nearly six weeks, when he was reluctantly released by the Pasha, in obedience to a second order obtained from the Government. He was, however, forbidden to return to Muradchai. This is a prohibition which I think we must incur the risk of disregarding; for if Krikor has not the right to return to Muradchai, he has not the right, as a preacher of the gospel, to go to any other place. If this right is denied to him, it may in like manner be denied to any other preacher; and if our native preachers are not allowed the right of visiting whatever places they wish, or if they are to be

allowed this right only by special permit from the Government, then will it be evident that the Government, by its unjust discrimination to the prejudice of Protestantism, is aiming at its extermination.

I am happy to be able to add, that the brethren at Muradchai are doing well, and have at their own expense opened a school for their children. The number of these brethren I have put down at twenty-six, but these are heads of families. With their wives and children they number about seventy.

Moohalich—Further Indications of Unfriendliness.

An order has at last, and with difficulty, been obtained from the Government, to the effect that our brethren at Moohalich are to be recognized as a separate community, but the order contains one remarkable peculiarity. In former days, every imperial order for the organization of a Protestant community contained words to the effect that "*Whoever* desires to profess the Protestant faith shall be enrolled and recognized as a Protestant." Yet in this order, authorizing the formation of a Protestant community at Moohalich, it is stated that "*Whoever* from the *Greek and Armenian* nations desires to profess the Protestant faith is to be recognized as a Protestant." This is a direct declaration from the Grand Vizier, that if a Turk wishes to profess Protestantism, he is not to be allowed the privilege. Hence a Protestant Turk is an outlaw in the view of the Government, and religious liberty for the Turk is a thing of the past.

Angora and Istanos.

So far as I have heard, the Pasha of Angora has not as yet carried out his threat to expel Baron Abkar from the city. Our helper has recently made a very successful visit to the town of Istanos, where he was kindly received, and held profitable meetings for a number of

days. We have now twelve firm Protestant brethren at the place, who earnestly plead for a native preacher.

Eastern Turkey.

LETTER FROM MR. BARNUM, JANUARY 20, 1865.

Death of Mrs. Williams, of Mardin.

MORE painful intelligence is not often received than that contained in this communication. Mr. Williams has been more than once before sorely afflicted; has been long oppressed by his many labors and cares, with no associate at Mardin; and of late still more so, in the absence of Mr. and Mrs. Walker from Diarbekir; and now the bright light of his own home is taken away! Many will feel for him very deeply, and fervent prayers will be offered in his behalf. Mr. Wheeler, of Kharpoot, wrote: "You will hear from others the sad, sad news of the death of Mrs. Williams,—sad to you and to us, but not so to her. At sunset on Saturday she left the bedside of my sick wife, in unusually cheerful spirits, even for her, and apparently in perfect health, and in a few hours, I was called to find her a corpse. So sudden was the transition from earth to heaven! While resigned, as I trust, to the divine will in this mournfully mysterious event, we are all nearly overwhelmed by the blow. We mourn for the sorely stricken husband and children; we mourn for ourselves; and we are filled with anxiety for the work." Mr. Barnum says:

You will be greatly pained to hear that the Master has called our dear sister, Mrs. Williams of Mardin, from the earthly to the heavenly service. She died in my house, last Sunday morning, the 15th, at a little before five o'clock, after an illness of only eight hours. You are aware that the family have been living alone in Mardin, one hundred and fifty miles from associates. As Dr. Nutting was expecting to come here during the winter, we all strongly advised Mr. Williams to bring his family here, where his wife could have the services of a physician, and the care of missionary sisters, in any time of need. They came to us nearly two months ago.

Mrs. Williams seemed to have a pre-

monition that she might be coming to Kharpoot to die, still she appeared quite well, and was remarkably cheerful and happy. After so long an isolation, the social intercourse with her brethren and sisters appeared to open all the fountains of joy in her heart. Saturday afternoon, when I left home to spend the Sabbath at an out-station, she appeared unusually cheerful. In the evening she took tea with the rest, as usual, joined at family prayers in singing the hymn, "In heavenly love abiding;"—her last song upon earth,—and after prayers sat down with her sewing, for a social evening. About eight o'clock she found that her supper, although a light one, did not agree with her. She went out and vomited, with some little retching. This was succeeded by most excruciating pain, like colic, which made it impossible for her to lie or even to sit down. This continued till about midnight, when, by the use of various remedies, the pain was so far relieved that she was able to lie down. Presently her head began to ache most violently, and she complained of being dizzy. The only relief which she could find from the severe pain was in prayer, or in hearing psalms and hymns repeated. Whenever Mr. Williams hesitated, she would prompt him. The last hymn was, "Just as I am;" the last line of which she repeated, saying, "O Lamb of God, I come, I come, I come;" and these were her last conscious words. Her mind presently began to wander, and she fell into an unconscious state, from which she waked—in heaven. The vomiting had doubtless produced some internal injury. Thus in one short night all our hearts were filled with anguish, and the home of brother Williams was left a desolation, and that without any warning.

Obituary Notice.

Mrs. Williams,—Caroline P. Barbour, — was born in Philadelphia, February 24, 1835, and was consequently nearly 30 years of age. She was the daughter of

Rev. I. R. Barbour, now living at New Brighton, Staten Island. In the winter of 1857-8 she came to Constantinople, as teacher of missionary children, and this position she retained till the time of her marriage, in October, 1861, when she went to Mardin. Ever since my arrival in Constantinople I have known her intimately, having been a member of the same family circle for nearly a year. I never knew, I think, a more unselfish, self-denying person. She was far more thoughtful for the comfort of others than for her own, was much affected by the wants of the poor, even those whom she had never seen, and often questioned whether she could not spare something from her own daily food to relieve their hunger. She loved the missionary work, loved the people of the country, and ardently longed to see them coming to Christ for salvation. Although she had been here but a few weeks, and could have but little intercourse with our people, her own missionary language being Arabic, yet they became much interested in her. They felt the power of her love, beaming from her face, and in her manner toward them. Religion was to her the business of every-day life, quickening the conscience to a remarkable degree of sensitiveness, purifying and refining the whole nature, leaving no place for austerity and gloom, and rendering itself attractive through the air of constant cheerfulness which it imparted. While teaching in Constantinople, she labored faithfully for the souls of those committed to her care, and in such an unobtrusive, winning way, that she had the satisfaction of seeing all, or nearly all of them, numbered among the followers of Christ while she was still with them.

Nearly four months ago she was deeply afflicted in the death of her first born son, a sweet child of two years; a trial peculiarly severe to parents so completely isolated from society, and so dependent upon each member of the home circle for happiness. This trial she bore with

quiet resignation, and it caused all the springs of love in her heart to overflow, made still more prominent the peculiar graces of her character, and ripened her, rapidly, in the Christian life, though we did not know that it was for Heaven. Her presence in our family was a perpetual gleam of sunshine, and the memory of the past few weeks will be precious to us, for the rest of our lives.

The Mardin Field—Help Urgently Needed.

The interests of the whole Arabic speaking portion of our field, a region extending from Diarbekir to Mosul and beyond,—a distance of nearly 300 miles, reaching nearly as far as from Albany to Buffalo—including a theological school for the training of native helpers, now rests wholly upon Mr. Williams, unaided and alone; and if his children go to America, as they must very soon, he will be left without the semblance of a home, in which to seek relaxation, when overburdened or worn down by care, and without a friend to utter a word of comfort or sympathy, (although the city of Mosul alone was formerly supplied with three missionary families,) and I hardly see how he is to be kept from sinking utterly. No other member of the mission has any knowledge of the Arabic, else we would sacrifice the interests of some other part of the field for the sake of securing against total ruin this important branch of our work. Our waiting eyes are unto the Lord, for we have no hope but in him.

The Work at Kharpoot.

Turning from this painful subject, Mr. Barnum makes some statements in regard to the work at Kharpoot and its out-stations.

We are occupying in our own field, during the present winter, eighteen out-stations. I have recently visited nearly all of them. The season of greatest interest and progress in this region is the winter, and that very much in proportion to the severity of the weather.

When the roads are good, and the weather pleasant, the people scatter, but when heavy storms come they stay at home; and as they have, generally, no fixed employment in the villages, the men assemble for talking and passing away the time in some of the large stables, or at our chapels, or wherever it is warm. These are busy times for our helpers and the brethren at large, for they seek out these gatherings for the sake of making known the truth. The present season is mild and pleasant, almost without precedent, thus far. There is however, quiet progress in almost every place, but not the general waking up which we had expected to see.

Ichme.—The Week of Prayer.

The new church in Ichme, which was organized two months ago, is doing well. It is composed for the most part, I think, of very excellent material. I assisted, two Sabbaths ago, at its first regular communion. The congregation numbered about 200. Two persons were received to the church on profession of faith, making the present number 25. The new pastor performed his part admirably. He is universally beloved, even by the Armenians themselves. The whole village is stirred up at present, and no place in our field now appears so hopeful as Ichme.

The Week of Prayer was observed in all our congregations, and so far as we have heard, was an occasion of considerable interest. The meetings in the city were well attended, and there was good evidence, in the confessions and earnest prayers of Christians and the increased anxiety of sinners, of the presence of the Holy Spirit among us.

Nestorian Mission.—Persia.

LETTER FROM MR. COCHRAN, DEC. 20, 1864.

MUCH of this communication has reference to the death of a former member of the mission, and pays a just tribute to his character.

But other matters are referred to at the close; and it will be seen that the writer is apprehensive that evils may be impending, for the averting of which friends of the mission should look to Him who has all power, and who answers prayer.

Notice of Mr. Ambrose.

Rev. Thomas L. Ambrose, from Ossipee, N. H., sailed from Boston, August 2, 1858, to join the Nestorian mission. He reached Oroomiah November 27 of that year, and was soon stationed at Gawar, in the mountain portion of the Nestorian field. After laboring there less than three years, he was constrained, by the state of his health, to return to the United States, where he arrived in November, 1861. It was his hope to enter again upon the foreign missionary work, but feeling that his country had claims upon him, and receiving an unsolicited appointment as chaplain of the 12th New Hampshire regiment, he entered the service, was wounded while passing from entrenchments to a hospital in the war, and after a few weeks of suffering, died in the Chesapeake General Hospital, Fortress Monroe, August 19, 1864. Mr. Cochran writes respecting him as follows:

A newspaper obituary gives us the painful intelligence that Mr. Ambrose, our former associate, has fallen a victim to a gunshot wound, received when in the discharge of his duties as chaplain of a division of the Army in Virginia. A few words from his associates in the scene of his missionary labors, will appear but a just tribute to his many estimable qualities. His missionary career was comparatively short, and attended with great bodily suffering. It was one, indeed, of severe and continued mental and physical prostration, sometimes incapacitating him, for months in succession, from any active and responsible labors, and rendering him, to those in whose families he resided, the object of the tenderest sympathy and solicitude.

His bodily ailments, acting upon an ardent and enthusiastic mental and moral temperament, without doubt greatly modified his missionary views and theories, as well as the character of the labors he actually performed. But his many personal, social and religious qualities will

long be held in grateful remembrance by his associates, and the natives with whom he was brought into connection. We have rarely known a man possessed of a more kind and genial nature, or one whose heart could more readily feel for another's sorrow, or whose hand would be sooner extended in substantial aid to those whom he could relieve. In all his connection with us and the people, he showed himself both the good Samaritan and the good shepherd and bishop of souls; in both relations beautifully exemplifying the spirit and example of his Lord, in coming among us "not to be ministered unto, but to minister" to the wants and spiritual good of those with whom he came in contact.

It was gratifying to know, that when thus providentially called from his missionary work here, he found another sphere which gave him such ample scope for the peculiar traits and qualities he so richly possessed. He was doubtless one of the best and most esteemed chaplains in the service; and it is very comforting to us to know, as it must also be to his relatives, with whom we deeply sympathize in his early fall, that in his last days he enjoyed the kind attentions and brotherly care he was so fond and so capable of administering to others. In the failure of his health the cause of missions lost an able and faithful servant, and in his death his country's altar has received one of its most costly offerings.

The Seminary.

Our Seminary at Seir has fewer pupils than in previous years. We hope to limit the number to thirty-five, several of whom will pay nearly an equivalent for their board. Still, with present enormously high prices, (we have never before paid so much for stores as the present autumn,) and all the machinery and native agency necessary to keep the institution in existence, we find ourselves so straitened for means that we can have but a partial session.

Dr. Perkins and Mr. Shedd both give

regular exegetical and Biblical instruction, and a course of familiar practical lectures is given weekly, in rotation, by all the members of the mission. In consequence of the very large class graduated two years ago, our pupils are younger and less advanced than usual, so that none will be graduated from the theological class the coming spring, and not more than four or five the following year. Fewer have come in from the mountains than was expected, and in the uncertainty whether mountaineers received will continue to the completion of the course, the number to be regularly graduated from that portion of the field will probably be small for years to come.

There is an increasing number of young married men, some of whom are ordained priests and deacons of the old church, who are coming in for an abridged course, and who will help in a measure to supply the immediate wants of villages on the plain and in the mountains.

Only three Armenian pupils had been received, and the opening for labor among the Armenians is referred to as less positive and promising than could be desired.

Effect of High Prices—Dangers.

The long continued high prices have created unusual discontent among our helpers. It would be no new occurrence in missionary experience, if some of the high minded should leave the ministry for more congenial or more remunerative employments, or at least for some experimenting in other vocations. Rumors too are afloat, that some will seek Episcopal aid from England, under the direction of a Deacon of the patriarchal family, who is now spending the winter in the villages of the plain, in drunken cabals with a few of like character with himself. We would not be birds of evil omen, but there are occurrences that awaken more solicitude than any I have ever before witnessed here. Our trust is in the Lord, and we have no fears for the ultimate safety and prosperity of his

cause. We look forward with profound interest and hope to the series of meetings recommended by the Evangelical Alliance [during the week of prayer.] The Spirit of the Lord poured out upon

our field is the only antidote for these growing evils and discontents. This will cure all; and in answer to believing prayer, we believe it will not be withheld.

MISCELLANIES.

A CONTRAST IN ZULU LAND.

ONE of the ladies of the Zulu mission recently sent to her mother, in the United States, (by whom it was forwarded to the Missionary House,) the following account of two "afternoon walks," presenting, in a familiar and graphic manner, some points of the contrast between a heathen and a Christian Zulu household.

Heathen Kraals.

I should like to tell you of two afternoon walks, to show you a few of the effects of Christianity in this land. Imagine a heathen kraal, composed of a circular inclosure for the cattle, with twenty low huts around it, having holes through which to crawl into them on hands and knees. Here we made our first afternoon's visit. This kraal is about half a mile from the chapel and our house. As we came near, we were greeted by numerous Zulu curs, the meanest of all mean animals. A small boy peered out, and seeing the missionaries, out of respect to us, he immediately began knocking the dogs with sticks, thereby much increasing the noise, of course. We made our way into the kraal. The father, an old gray headed man, with a shaven head and the usual black ring on the top of it, was squatted against the hut, doing nothing. His old wives were around a fire inside, on which was a pot, filling the hut with an odor any thing but pleasant. The contents of this pot one of the wives was stirring with a stick. When the food is sufficiently cooked, each will seize a stick, thrust it into the pot, and then lick off what has adhered to it, until the pot is empty. To the left, the men, from twenty to forty years of age, were

sitting and standing. Some were drinking beer, some smoking, and some whittling pieces of wood.

As we entered the kraal, some twenty children of various ages, small ones on the backs of the larger ones, and all in want of clothing, (in fact they have nothing on,) came forward, staring and wondering. Then up the hill came the women of the kraal, with babies tied on their backs by goat skins, and hoes over their shoulders, talking as if they were trying to see which could speak the loudest. Indeed, all the inhabitants of the kraal were talking, in their usual, loud pitch of voice, of which you can form no idea. As soon as we could make ourselves heard, we began talking to the men, inquiring about the health of the people, their crops and cattle. Some were too tipsy to reply, but some spoke very well, and showed the respect which is universally felt for the wives of missionaries, as well as for the missionaries themselves.

As I walked away, I said to the old man, "Do any of the children read?" "Oh no!" was his answer. "Books are bewitched, and we want our children to let them alone." "But don't you see how happy and comfortable the people and children are who have books and read?" "Yes, they are well off truly, but we want our children to let them alone."

Just then came the cry, "A snake!" and a poisonous serpent glided into the kraal. We jumped aside and cried, "Kill it!" "Oh no!" said the old man, "It is the spirit of my father, we can't kill it. The spirit is angry, we must kill an ox for it." "And pray what do you do with the ox?" "Oh we put a part of it in a hut, and the spirit goes at night and eats all it

wants and we eat the rest ; " which " rest " is the whole animal, of course. We noticed among the women a young, bright looking girl, whose freshly reddened *top knot*, and bright brass buttons, on the goat skin hanging down in front, and which forms the distinguishing part of a bride's dress, showed her to be a bride.

The chief man, or father, invited us to enter a hut and eat some sour curds, but as we looked in and saw calves there, we told him we preferred to remain outside. The hut was filled with smoke, as there was no chimney, and the outer air was far more pleasant. These kraals and huts are full of cockroaches, to say nothing of many other disagreeable insects. The sour-milk pot, when the people have eaten, is hung on a peg in the hut, and in a few minutes, myriads of roaches are in it. If you should say to the man, "Do look! See these creatures!" his reply would be, "The poor little things are hungry, let them eat." When he next wishes for food, he will take the pot, and without washing it, will shake the creatures off, fill it and eat. This is a *very* little thing, for the dirt and practices of these kraals may not be told. If they might, there would be many a word of astonishment from you all. Nothing is too dirty for the people to handle, and if their hands feel dirty, rubbing them together, or rubbing them on their bodies or heads, is all sufficient to cleanse them. And the filth of their conversation, of their morals and souls, is worse than that of their bodies.

Yet, with all this, there is a shrewdness and smartness very attractive—nothing slow or stupid. Their brown faces shine with smiles and intelligence, and their mouths are full of words of wit, and, I was about to say, of wisdom. It certainly is one kind of wisdom. I suppose the friends will not feel hurt if I say, that many a Zulu is the image of some American friend, save his black skin. Many times a month a stranger will appear, and one of us will cry out, "Who is it he looks so much like?" Then, after a little thinking, "Oh, yes! it is Mr. —, of Boston, or Mrs. —, of New York." A learned man has lately been here, making examinations of the heads of Zulus and of

Coolies from India. In each case he found the Zulu skull contained the most brains.

Homes of Christianized Zulus.

On the second afternoon we visited the homes of the Christian Zulus, which lie in all directions about us. The first thing we saw was a pretty, white cottage. Orange trees were planted in rows beside it; and on the well-swept verandah stood the owner, a fine, tall man, in straw hat, blue shirt and black trowsers, just returned from his fields. He said, "Good afternoon," inviting us in; but as his wife was away we did not enter.

To the right, among the trees, stood another house. On entering the dining-room, we found the mother in a calico dress and red turban, sewing, with her baby beside her. In the centre of the room was a table, and by it sat a girl sewing and a boy studying his book. Two little children were running about the room. One of them came to my side and repeated the lesson he had learned that day in school, seeming very proud that he had remembered it. The room contained chairs, book-shelves with books, a sort of cupboard with cups and saucers, &c. In the bedroom I saw a bedstead, the bed was covered with a patch-work quilt, and had pillows and blankets. All this, together with the well dressed children, gave the house an air of comfort. The man and woman are both earnest and zealous Christians.

A little beyond this we came to a brown cottage. In front of it a girl, about eight years of age, was teaching the baby to walk. In the parlor, on a sort of sofa, sat a girl, of perhaps nineteen, cutting and making a dress. The father was reading aloud, while his wife, fresh and pretty, was sitting near, at work. The little children were playing with a rag doll—a very good article, made by the mother. The mother reported that "Jeremiah," a small boy of three summers, was trying hard to sing the song he heard me sing in school on Saturday. By the way, this mother is a genius in cutting and fitting, and making pretty things, and the young people resort to her to be taught this art.

Beyond, we come to a red brick house,

a flower garden in front, curtained windows and matted floor. In the parlor stood a table, with ink, pens, paper, books, &c. on it, and a clock ticked away merrily on the shelf. The table was set for tea in the back room, with cloth, plates, cups and saucers, spoons and forks, bread, butter and sugar, while hot coffee was ready, of which the cup we drank was very acceptable. This mother is a most excellent and well taught house-keeper, and the whole family are always dressed neatly and prettily. I asked the father what he did evenings. "Oh," he said, "we light the candle, my wife sews, and I teach the children their lessons for school the next day. When that is done, we pray, sing a hymn, I read a chapter, and we go to bed." This man's family includes, besides his own children, some brothers, cousins and friends—young men and girls—who have broken away from heathenism and their kraals, clothed themselves, and now are civilized, and many of them Christians—members of the church here. The little two-years-oldling held up her foot as we came out, with the remark, so common in childhood at home, "See, I've got new shoes."

Just as we passed out, two old women went by, with a greeting to us. They left heathenism when already old. Though ignorant, they are sincere followers of Christ. Many a poor old woman, cast off by her heathen husband, first learns here the sweet story of old, and "believes;" though perhaps with too little eyesight to learn to read for herself. But her grandchildren will get the book of God, and read to her, while she listens and wonders.

As we came toward the next house, the other side of the orange trees, we heard a scream, and suddenly a dozen boys, of about ten years old, dashed out from behind and ran toward the river. Their blue and white shirts and caps showed plainly that they were the children of civilized parents. The head one struck up, "Pleasant is the Sabbath bell;" to which the others added, "In the light of God;" showing that they were the children also of *Christian* parents.

Had we been a little earlier, we should have met these and many other boys and girls, with bags of books on their shoulders, going home from school, to the white

houses, dotted, here and there, all over the hills. These boys were going for their afternoon bath,—for they have to give an account in school, daily, as to their washing. A dirty pair of hands is a disgrace not to be thought of.

These mothers and fathers were once such as we saw in the afternoon visit to the kraal. Various influences, through God's ordering, brought them to the missionary families, where they were trained and taught. Their children and children's children will tell of the wonders of God's dealings. We should like to take with us, for one of these afternoon walks, some of those who say, "What is the use of missions?" "What can be done for such creatures as these black people?" If they were not convinced and their questions answered by what they would see, we should have to conclude they were more deficient in mind than the black people whom they profess to despise.

ENCOURAGEMENTS AND DIFFICULTIES.

At the annual "Islington Clerical Meeting," in January last, Rev. Henry Venn, Secretary of the (English) Church Missionary Society, delivered an address on the question, "Is the Church of England duly fulfilling her office as a Missionary Church?" He dealt upon four topics which present "the chief encouraging circumstances in the work abroad" for the last twenty years, viz: "1. The extension of the area of missions. 2. The introduction of the principle of self-support into missions. 3. The native ministry. 4. The movement in the public mind of heathendom towards Christianity." Under the third head he said, among other things:

"At the commencement of the period now under review, a native ministry was regarded as an experiment, to be cautiously entered upon, with a long diaconate and a European superintendent. The Society has now had the experience of about 80 ordained native teachers in nearly all the missions of the Society, and every year has given accumulated proof that they are enabled to fulfil the ministry they have received of the Lord. Some have proved powerful preachers, able to hold the attention and to edify the largest congregations; others have been skillful and wise pastors of a flock and helpers of their faith. Judged by the Anglo-Saxon ideas, they are some-

times pronounced unable to stand alone, but judged by a larger and wiser rule, they are found to be fully qualified for standard bearers in a native church, and their efficiency will increase in proportion as they are instructed in biblical knowledge, and accustomed to co-operate in council and in the ecclesiastical administration."

Passing from this topic, some of his remarks in regard to the fourth ground of encouragement abroad, and then with reference to discouragements at home, are worthy of being pondered by other branches of the Christian church, and in other Christian lands as well as England.

"I will now allude to a fourth remarkable result of missionary labor which has characterized the period under review; namely, the indications of the rising of a public sentiment in favor of Christianity which are everywhere visible. The missionary is now generally recognized as the trustworthy friend of the native race, and exercises an indirect influence over the multitude who witness his behavior, though they cannot accept his teaching. The Indian mutiny brought out this fact beyond contradiction. The internal wars in Africa and New Zealand have proved it; the native newspapers of India confirm it. This influence in India, combined with the intellectual enlightenment which Government education has introduced, has rendered the educated classes a promising field of missionary labor. Light has thus broken in upon the thick darkness. In the eloquent language of Sir Herbert Edwards,—'Where have they got the light?' From the feeble tapers which missionary Societies have kept flickering alive in scattered mission homes for sixty years, amidst darkness, discouragements, and scorn. Missions in India have begun to tell. God grant that we may see their triumph in our day.

Having thus stated the special encouragements which the review of the last twenty years of our missionary operations affords, I must add a few words upon the special difficulties and discouragements which have arisen within this period. Of discouragements from abroad I can make no mention—they have been so overbalanced by the encouragements. The difficulties in the way of extension we once experienced from the unsuitable climate of Africa to the European constitution have been alleviated by the extensive employment of native agency. In India, the positive obstacles to missionary success from

Government connection with idolatry has been abolished. A cold neutrality, and often the official discountenance of all missionary operations which once proved a great hindrance, have been mercifully replaced by the universal and cordial sympathy, and often the zealous co-operation of the authorities. Grants-in-aid to mission schools were conceded by the Government on the very ground of the utility of missions to the general interests of the country; and in the Punjab, the great conference two years ago, in which the highest civil and military officers sat in missionary council with the missionaries and united with them in prayer, was such a public and happy encouragement as may well wipe out the remembrance of years of past indifference and hostility. In China, the country has been opened to our missionaries just in proportion as they have been prepared to branch out. The consular restrictions of the five ports are at an end, and now missionaries may penetrate in every direction throughout the interior. The difficulties of languages have been overcome, in a great degree, in every mission field. Bibles in the vernacular are provided in rich abundance, through the liberality of the British and Foreign Bible Society. Philological skill has been so brought to bear upon the reduction of unwritten language that portions of the Scripture are prepared as soon as missionaries have entered a new country. The lamentable wars in Africa and New Zealand may yet be overruled to the progress of Christianity, as the great Indian mutiny was overruled. Where, then, are the special discouragements of the present time? I unhesitatingly answer, they are from home. The insufficiency of our income cripples all our operations, and makes us sometimes tremble lest we should have carried missionary extension beyond our supports in the zeal and faith of Christians at home. Yet I can affirm before God, that we have not taken one step in advance without much prayer and the fullest consideration, or without the conviction that we were following the call of God and the glorious footsteps of his providence. We are not ungrateful to those numerous and zealous friends who have raised our income to its present amount; but now, for seven years, it has hovered over the same limit. Our Associations—the missionary barometer—have vibrated above and below 100,000%. But during these seven years the openings into new and promising fields, and the call for increased laborers from all our old missions, have been most inviting and most earnest."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE first half of the current financial year of the Board closed with the month of February. It will perhaps be expected, and it is more needful than might be wished, that something should now be said calling special attention to the

CONDITION OF THE TREASURY.

The expenses of the Board have been going on during these six months at a rate which will carry them beyond the estimated \$600,000 for the year, in "currency,"—the price of gold having been, for the whole time, above that upon which the calculations for the year were based. It is confidently believed, that no sincere friend of the missionary cause, fully acquainted with the facts, could for a moment feel that these expenses should be diminished. The missionaries, knowing well the financial condition of our country, nobly willing to bear their proportion of suffering for the nation's sake, and now, for too long a period, accustomed to an economy in all expenses oppressively rigid, say much less than they might, in letters for the public, of their embarrassments. Yet there are few numbers of the Herald which do not contain intimations full of meaning to those able to look somewhat behind the scenes. For such intimations in the present number, see Mr. Wilder's letter from South Africa, page 103, Mr. Jessup's from Syria, page 109, and Mr. Cochran's, from Persia, page 117.—Indeed statements have reached the Missionary House from abroad, and *from without the missionary circle, which plainly indicate that the Prudential Committee MUST, ere long, afford financial relief to the missions, or see them suffer very serious loss. Not only will helpers, and schools, and general efficiency be sacrificed, but in some cases, the present burden of care endangers health and even life.*

- But while expenses are thus continued and unavoidable, the receipts for the six months have been only \$186,654,—less than one-third of the sum appropriated for

the year. The average per month, for the first half of the year, has thus been only \$31,109, while for the remaining half it must be, to give the whole sum needed, \$68,891. Up to the close of February, the receipts have been only \$9,346 more than they were last year, while the expenses for the same time have been \$66,000 more. It is hoped that for the remainder of the year exchange will not be so high; and it should be stated, also, that the amount received from *legacies* has been, up to this time, more than \$13,000 less than it was last year; while from *donations* it has been near \$23,000 more. To the dead we cannot go. What amount will come in from legacies during the remainder of the year cannot be told. To the many living, who are also living in and for Christ, the facts in the case are presented; and to them, with cheerful confidence in their ability and their readiness to meet exigencies, as they have done heretofore, the Committee look.

MISSIONS OF THE BOARD.

Gaboon.—A letter from Mr. Bushnell announces, (December 22,) the serious illness of Mr. Walker, with fever and congestion of the lungs. His recovery was hoped for—expected it would seem,—but the process was likely to be slow. His death would be a very heavy blow to the mission. The small pox was gradually spreading, with, however, but few cases near the missionaries, to whom there had been "a great rush" of the people for vaccination. The state of religious feeling is said to be "much as it has been for some months," with "ten or fifteen professed inquirers."

Zulus.—A letter from Mr. Wilder, (page 102,) presents the urgent want of a training school for educating teachers and other helpers; mentions generous aid afforded by friends in Durban, towards the erection of a building for such a school, and liberal grants from Government in aid of the mission day-schools;

and briefly but forcibly shows that, in that mission, while they have from the Board "nothing for schools or for native helpers," "nothing for repairs of buildings or traveling expenses," and salaries too small to support them, there is no room left for further retrenchment.

Syria.—The station reports (pages 103-108) will repay thoughtful perusal, and Mr. Jessup's letter, (page 109,) is brief but of much interest. The statements respecting the Lord's advancing work and the "material prosperity" in Egypt; the writer's joy in being again "at home," thousands of miles from his American home; the effect of retrenchment in the mission; the promise of the native boarding school for girls; and progress in the northern portion of the field, will be specially noticed.

Western Turkey.—A letter from Constantinople, says, "the week of prayer was observed with much interest in our various congregations; and the year opens with other signs of good, for which we thank God."

Mr. Greene's communications, from Broosa, present some intelligence of a gratifying character. There is progress at several out-stations, and the Word of God is not read in vain; but, on the other hand, those who love the truth are called to suffer for its sake. At Muradchai, a Protestant has been beaten to death, and the Governor of the district pays no attention to it; others there, and at Angora and Moohalitch meet persecution; and a preacher is carried into exile, but after much delay, is released, through the efforts of the English Charge d'Affairs at Constantinople. On the whole, there appears to be accumulating evidence of unfriendly feeling on the part of the Government.

Eastern Turkey.—From this mission, (see page 114,) we have intelligence of a most painful character. Mr. Williams, whose situation at Mardin has always been such as to render it very desirable that he should have an associate, though he had his family with him, is now again sorely afflicted by the death of his wife. The notice of her character, furnished by Mr. Barnum, will show that the whole

mission circle have much occasion to mourn with him, as they do. The call now presented for another laborer for the Arabic speaking portion of this mission field, could hardly be more urgent. The Kharpoote station, it is said, exhibits "quiet progress in almost every place."

Nestorians.—Through missionaries at Constantinople, very afflictive intelligence is received from this field also. Dr. Wright, who so recently rejoined the mission, after a visit to the United States, died of typhoid fever on the 4th of January. Letters from Oroomiah on the subject have not been received as yet, (March 16). Mr. Cochran, (page 116,) sends an interesting notice of Mr. Ambrose, and mentions the effect of high prices and limited appropriations,—diminishing the number of pupils in the seminary and endangering the loss of helpers.

Madura.—Mr. Taylor, of Mandapasalie, reports the death of Yasardian, the native pastor of the church at that station; a man of whom he says: "In diligent study for continuous improvement, in fidelity and perseverance in labors, and in trustworthiness, I have not known him to be excelled." "There was no part of the station field where he was unknown, and no phase of the work with which he was not familiar." Preaching on the occasion of his death,—(though he died and was buried at Madura,) Mr. Taylor "felt constrained to take for a text,—Behold an Israelite indeed, in whom is no guile."

North China.—Mr. and Mrs. Gulick arrived at Peking on the 5th of November last; to enter on their work as members of the mission.

Sandwich Islands.—Letters from the Islands, dated in December, represent the churches as "at the lowest ebb," in spiritual things, and the attendance on the public ministrations of the gospel as small. But the week of prayer, in January, was extensively observed by the native churches throughout the group, and there were "reports of good."

MISCELLANEOUS.

The French at the Loyalty Islands.—It appears that the French Governor of New

Caledonia has made like demands and carried out like measures at other islands of the Loyalty group, as at Lifu, though without violence. The French Government has been addressed upon the subject not only by Earl Russell, but by eminent English gentlemen connected with different missionary societies,—Lord Shaftesbury at the head. The Emperor's reply to these gentlemen, spoken of as "most satisfactory," was as follows :

"Tuileries, Jan. 24, 1865.

"Gentlemen,—I have received the complaints which you have addressed to me relative to the recent proceedings of the Governor of New Caledonia, in the Loyalty Islands. I have caused a letter to be written to Commandant Guillian, condemning any measure which might impede the free exercise of your ministry in those distant countries. I am certain that, far from raising difficulties in the way of the representatives of the French authority, the Protestant missions, like the Catholic, will aid it in spreading amongst the aborigines of that archipelago the benefits of Christianity and civilization.

"Receive, gentlemen, the assurance of my distinguished sentiments.

"NAPOLEON."

Progress in India.—A Parsee has given £6,500 for a college at Surat; another Parsee, £5,000 to send five Indians home to study for university degrees, with a view to the Indian bar; a Hindoo has given £20,000 to establish a library in the University of Bombay; and a Mussulman has left £25,000 to found a high school in that city.

EMBARKATION.

REV. LUCIEN H. ADAMS and wife, from Petersham, Mass., sailed from New York March 4, for Liverpool, on the way to join the Central Turkey mission. Mr. Adams is a graduate of Dartmouth College and of Andover Theological Seminary. He was ordained as pastor of the Congregational Church at Petersham, Oct. 28, 1862, and now leaves his people to enter upon the missionary work, in which, for several years, he has desired to engage.

CHANGE AT NEW YORK.

MR. ALMON MERWIN, after having been for twenty-three years the faithful business agent of the American Board in New York city, has retired from that position. The business of the office in New York will now be under the charge of the Secretary, Rev. George W. Wood.

DEATHS.

At Oroomiah, Persia, January 4, of typhoid fever, Rev. AUSTIN H. WRIGHT, M. D., of the Nestorian Mission.

At Kharpoor, Turkey, January 22, Mrs. CAROLINE P. B. WILLIAMS, wife of Rev. W. F. Williams, of Mardin, Eastern Turkey Mission.

At Tirumungalum, India, January 4, WILLIAM HOPKINS, son of Rev. John E. and Mrs. Charlotte H. Chandler, of the Madura Mission, aged five and a half years.

At Smyrna, Turkey, January 25, 1865, MARY LOUISA, only daughter of Rev. Henry J. and Emily A. Van Lennep, of the Western Turkey Mission, aged seven-months.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Alfred, Cong. ch. and so.	56 35
Falmouth, 2d cong. ch. and so. m. c. 20; ack. in March Herald as from Falmouth, Ms.	
New Gloucester, Cong. ch. and so. wh. with prev. dona. cons. Rev. THOMAS E. BRASTOW and ELIZABETH MERRILL H. M	85 00—141 35
Lincoln co. Aux. So.	
New Castle, 2d cong. ch. and so.	19 30
Kennebec co. Conf. of chs.	
Winthrop, J. Chandler's family m. c.	6 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	25 10
Foxcroft and Dover, Cong. ch. and so.	23 28 --48 38
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. Benev. so.	31 45
	246 98
Andover, Cong. ch. and so.	30 00
Fryeburg, do.	40 05
Old Town, J. Richardson,	12 00
Princeton, Cong. ch. and so.	11 60
Robbinston, do.	30 00
Searsport, 1st do.	5 00
Stow, do.	5 00
Wilton, Cong. ch. and so. wh. with prev. dona. cons. Mrs. N. S. LAWRENCE an H. M.	44 00—177 65
	424 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Alstead, East, A friend, 1,95; Mrs. C. S. Kent, 1;	2 95
Grafton co.	
Danbury, Rev. L. Little and wife,	1 42
Hanover, Dart. Coll. ch. and cong.	100 00
Piermont, Cong. ch. and so.	33 00
Plymouth, do. coll. 17,90; m. c. 9,20;	27 10—161 52
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Hollis, Cong. ch. and so. by W. Proctor,	200 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, So. cong. ch. and so. wh. const. Mrs. E. R. CLOUGH an H. M. 100,61; 1st cong. ch. and so. 191,06; m. c. 18,90; wh. cons. E. A. MOULTON and H. A. FRENCH H. M.	313 57
Loudon, Miss E. S.	2 00—315 57
Stratford Conf. of chs. E. J. Lane, Tr.	
Gilman Iron Works, Cong. ch. and so.	2 10
Wolfboro', Cong. ch. and so.	12 50—14 60
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so.	93 06
	786 70
Chatham,	5 00
	791 70
Legacies.—Alfred Reynolds, by John S. Couch,	314 92
	1,106 62

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Cong. ch. and so.	42 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. and so.	67 00
St. Johnsbury, S. T. C.	10 00—77 00
Chittenden co. E. A. Fuller, Tr.	
Burlington, 1st calv. cong. ch. and so. 234; m. c. 16,90; Job Lyman, 10;	260 90
Franklin co. Aux. So. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	40 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch. and so.	24 77
Coventry, do. 28; Rev. P. H. White, 5;	33 00
Derby, Cong. ch. and so.	5 00
Holland, Rev. J. T. Howard,	10 00—72 77
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, Cong. ch. and so. m. c. 3 50	
West Fairlee, Cong. ch. and so.	17 72—21 22
Rutland co. Aux. So. J. Barrett, Tr.	
Pittsford, Cong. ch. and so.	116 75
Rutland, do. bal. 92,70; m. c. 20,38;	113 08
Sudbury, Cong. ch. and so.	12 00
West Rutland, do. bal.	8 50—250 33
Windham co. Aux. So. F. Tyler, Tr.	
Putney, Cong. ch. and so.	5 10
West Brattleboro', do.	46 13
Westminster West, "Friends of morals and missions," 71; and Female miss. so. 49; wh. cons. EDWARD HALL an H. M.	120 00—171 23
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
White River Junction, A friend, wh. cons. Rev. R. H. WILLIAMSON an H. M.	100 00
Woodstock, Cong. ch. and so.	21 00—121 00
	1,056 45
Lunenburg, Cong. ch. and so.	11 15
Morrisville, do.	2 00
Peru, Mrs. H. B. HARGOOD to cons. herself an H. M.	100 00—113 15
	1,169 60
Legacies.—Brattleboro', Mrs. C. Howard, by Clark Jacobs, Ex'r.	385 00
Peacham, Mrs. Lydia C. Shedd, by E. Chamberlain, Ex'r,	234 00—619 00
	1,788 60

MASSACHUSETTS.

Barnstable co.	
Wellfleet, 2d cong. ch. and so.	3 75
Yarmouth, 1st do. m. c.	33 25—37 10
Berkshire co. Aux. So. James Sedgwick, Tr.	
North Becket, Cong. ch. and so.	10 00
Sheffield, do.	3 65
Stockbridge, W. A. Nettleton, wh. with prev. dona. cons. N. A. NETTLETON an H. M.	50 00—63 65
Boston, (of wh. fr. a friend, 10; do. 10; a lady, 100; No. 73, 200; unknown, 1;)	11,456 11
Essex co. North Aux. So.	
Rockport, 2d cong. ch. and so.	30 00
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 2d cong. ch. and so.	49 80
Bernardston, do.	23 06
Buckland, 1st do.	32 23
Charlemont, Cong. ch. and so. 42,31; m. c. 11,09;	53 40
Conway, Cong. ch. and so. 79,40; la. asso. 73,14;	152 54
East Hawley, Cong. ch. and so.	14 00
Greenfield, 1st do. wh. with prev. dona. cons. Rev. D. H. ROGAN an H. M. 34,05; 2d cong. ch. coll. 102,59; m. c. 15,70;	152 34
Montague, 1st cong. ch. and so. wh. with prev. dona. cons. Rev. E. NORTON an H. M.	76 40
Northfield, Trin. ch. and so. 20,39; la. cent so. 5;	25 39
Shelburne, Cong. ch. and so. gent. 40,50; la. 36,37;	76 87
Wendell, Cong. ch. and so.	7 00
	663 03
Less for printing report,	20 00—643 63
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Blanford, Gent. asso. 22,35; la. asso. 36,50; m. c. 11,09;	69 94
Chicopee, 3d cong. ch. and so. to cons. JARED C. SMITH an H. M. 118 51	
Feeding Hills, Cong. ch. and so.	6 75
Holyoke, 1st do.	13 50
Longmeadow, La. sev. so.	26 62
Palmer, 2d cong. ch. and so. 29,55; officers State almshouse, 9,50;	39 05
Southwick, Cong. ch. and so.	1 85
Springfield, Mrs. Mary C. Bemis, wh. cons. Mrs. ELIZABETH M. BAYLEY an H. M. 100; 1st ch. and so. 83; m. c. 46,04; so. ch. and so. 102,09; Olivet ch. and so. 36,70;	372 83
Westfield, 1st ch. and so. m. c. 107,70; 2d cong. ch. and so. 33,50; wh. with prev. dona. cons. Rev. GEORGE BOWLER an H. M.	141 20
West Granville, Cong. ch. and so. m. c.	27 35
West Springfield, Cong. ch. and so. m. c.	60 90
	878 50
Less for printing reports,	25 00—853 50
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, Mrs. S. C. C. S. 10; L. Hallock, 1;	11 00
South Hadley, 1st cong. ch. and so.	185 80
Southampton, Delano Bartlet,	10 00—206 80
Middlesex co. Aux so.	
Brighton, Ev. ch. and so. add'l,	7 02
Cambridgeport, Stearns chapel m. c.	3 35
Lowell, Mrs. Richards,	10 00
Malden, 1st Trin. cong. ch. for ed. Diarbekir girl in Kharpoos sch.	21 05
Marlboro', Union ch. and so. wh. cons. JOHN E. CURTIS and Rev. GEORGE N. ANTHONY H. M.	195 00
Medford, Elizabeth Smith,	10 00
Natick, 1st cong. ch. and so. to cons. JOHN TRAVIS an H. M.	114 20

Newton Centre, 1st cong. ch. and so.	271 81
Sudbury, Cong. ch. and so. 90,85; m. c. 25,12;	115 97
Winchester, Cong. ch. and so. wh. const. D. N. SKILLINGS, Mrs. MARY SKILLINGS, Z. ABBOTT, and EUGENIA E. PARKER H. M.	473 55-1,221 98
Middlesex Union.	
Pepperell, Cong. ch. and so.	14 75
Norfolk co.	
North Wrentham, Cong. ch. and so. m. c.	2 00
Roxbury, Eliot ch. and so. 50; m. c. 15,83; Vine st. ch. and so. m. c. 45;	110 88
Sharon, Cong. ch. and so.	31 11
West Roxbury, South evan. ch. and so. m. c.	58 37-205 36
Old Colony Aux. So.	
Sandwich, Cong. ch. and so.	55 35
Taunton and vic.	
Fairhaven, O. Pope,	4 00
Worcester co. North, C. Sanderson, Tr.	
Athol, Evan. ch. and so.	10 36
Worcester co. Central Asso. E. H. Sanford, Tr.	
Barre, Evan. ch. and so. 131,31; m. c. 91,74; wh. cons. A. A. HOWLAND and WILLIAM R. BARRETT H. M.	225 05
Clinton, 1st cong. ch. and so.	43 90
Webster, do. do.	135 00
Worcester, Cent. ch. and so.	97 61-502 59
Worcester co. South, W. C. Capron, Tr.	
Milford, 1st cong. ch. and so.	57 00
	15,361 48

Chelsea, Winnisimmet ch. and so. m. c. 24,30; Broadway ch. and so. m. c. 42,38; a friend, 100;	166 68
W. D. B.	800 00-966 68
	16,328 26
Legacies. —Barre, Samuel S. Gates, by Wm. L. Russell, Tr. 1,876.21: less rev. tax and exps. 131,21; 1,742 00	
East Randolph, Mrs. Esther Porter, by Susan W. Porter, Ex'r, 100 00-1,812 00	
	18,170 26

RHODE ISLAND.

Little Compton, Miss so.	58 07
Providence, Central ch. and so. (of wh. from Geo. H. Corliss, 100; to cons. Mrs. HELEN L. DEAN an H. M.) 788,60; Benef. ch. and so. 409,40; High st. ch. and so. (of wh. fr. the ladies for the support of a teacher, 60;) (of wh. fr. A. C. Barstow to const. Mrs. HANNAH B. OTIS, MARY T. IRONS, CAROLINE F. ANDREWS and E. M. THURSTON H. M. 400;) to cons. EDWIN KNIGHT and EDWARD S. CHENEY H. M. 636,45;	1,831 45
Slatersville, Cong. ch. and so. wh. cons. ALBERT HIRE, GEORGE W. HOLT, Jr., Mrs. H. BURDICK, and HARRIET S. TRAFTON H. M.	405 46-2,297 98

CONNECTICUT.

Fairfield co. East, Aux. So.	
Stratford, G. Loomis,	5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Darien, Cong. ch. and so.	12 45
Greenfield Hill, Cong. ch. and so.	59 27-71 72
Hartford co. Aux. So. A. G. Hammond, Agent.	
Hartford, Center ch. and so. m. c. 8 00	
Newington, MARTIN KELLOGG and Mrs. MARY WELLES KELLOGG to cons. themselves H. M.	200 00
Terryville, Cong. ch. and so. m. c.	10 00
West Hartford, Mrs. John Ellsworth, wh. with prev. dona. cons. DANIEL W. ELLSWORTH an H. M.	70 00
Windsor, 1st cong. ch. and so.	27 07-315 07

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	5 00
Bridgewater, A friend,	1 00
Kent, Mrs. S. A. Bissell,	5 00
Sharon, Cong. ch. and so.	141 25
West Winstead, Cong. ch. and so. to cons. THEODORE HINSDALE BEARDSLEY and Mrs. JANE E. ROCKWELL H. M.	322 55-477 89
New Haven City, Aux. So. F. T. Jarman, Agent.	
Yale coll. ch. and so. bal. 6; m. c. 10,30; united m. c. 10,11; north ch. and so. m. c. 6,91; Davenport ch. and so. m. c. 7,89; Wyllys Warner, 5;	46 42
New Haven co. East, F. T. Jarman, Agent.	
Guilford, 1st cong. ch. and so.	133 47
North Guilford, Cong. ch. and so. to cons. REV. WILLIAM HOWARD an H. M.	51 00-183 47
New Haven co. West Conso. F. T. Jarman, Agt.	
Bethany, Cong. ch. and so.	50 00
Milford, do. m. c.	46 35
Waterbury, 2d cong. ch. and so.	10 82-107 17
New London and vic. and Norwich and vic.	
C. Butler and Lewis A. Hyde, Trs.	
Franklin, Mrs. Nancy Hastings,	5 00
Lebanon, 1st ch. and so.	41 25
New London, 1st cong. ch. and so. m. c.	120 07
Stonington, 2d cong. ch. m. c.	25 00-191 32
Tolland co. Aux. So. E. B. Preston, Tr.	
Gilead, Gent. asso. 27,50; la. asso. 33,34; m. c. 8,16;	69 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.	
Chaplin, Gent. asso. 37,85; la. asso. 31,85; m. c. 37,65; wh. cons. JOHN W. GRIGGS H. M.	107 35
Hampton, Cong. ch. and so.	52 00
Pomfret, 1st cong. ch. and so. gent. and la. asso. 224,85; m. c. 95,58; to const. CHARLES G. WILLIAMS, EDWARD P. MATHEWSON, and HORACE CLAPP H. M.	320 43
Thompsonville, James Ely,	4 00
Willimantic, Cong. ch. and so. m. c. 8 18-491 96	
	1,958 93
Aurelia,	10 00
	1,968 93

Legacies. —Plymouth, Edward Langdon, by G. Langdon, Ex'r,	300 00
Warren, Jonathan Reynolds, by Russell G. Reynolds, Ex'r,	257 71-557 71
	2,525 64

NEW YORK.

Geneva and vic. W. H. Smith, Agent.	
Geneva, A friend,	5 00
Penn Yan, Pres. ch.	36 04
Watkins, do.	54 25-95 29
Monroe co. and vic. E. Ely and Wm. Alling, Agents.	
Byram, Genesee co. pres. ch. and so.	30 20
East Avon, Pres. ch. and so.	17 50
Oakfield, do.	10 00
Rochester, Brick ch. and so. 140;	
Central pres. ch. and so. 133,18; 273 18-330 88	
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. La Fayette av. pres. ch. and so. Brooklyn, in part, 471,28; J. R. Taylor, 100; H. K. Sheldon, 50; J. C. Barnes, 25; C. W. Copeland, 20; W. S. Griffith, 25; E. H. Babcock, 25; D. Parker, 50; A. M. Earle, 50; J. T. Richardson, 25; Alfred Post, wh. cons. ARTHUR M. POST an H. M. 300; FITCH SHEPARD, wh. cons. himself an H. M. 100;	1,487 63
Otsego co. Aux. So. D. H. Little, Tr.	
Milford, Pres. ch. and so.	39 00
St. Lawrence co. Aux. So. C. T. Hulbard, Tr.	
Gouverneur, J. R. Crane,	10 00
Potsdam, Pres. ch. and so.	104 60-114 60
	2,058 40

Albany, 1st cong. ch. and so.	238,40 ;	
State st. pres. ch. and so.	89 ;	327 40
Bridgehampton, Pres. ch. and so.		42 67
Brooklyn, A friend, through Rev. Dr. Storrs,		50 00
Brunswick, Pres. ch. and so.		33 00
Chestertown, do.		3 82
Churchville, Cong. ch. and so.		21 15
Clinton, Pres. ch. "Houghton seminary," 75 ; Hamilton coll. ch. and so. 10 ;		85 00
Cohoes, Pres. ch.		40 00
Ellenburgh Center, A friend,		5 00
Flatbush, Rev. J. T. Rhodes,		20 00
Gilbertsville, Pres. ch. and so.		42 00
Hannibal, Cong. ch. and so.		15 09
Honeoye Falls, Pres. ch. wh. with prev. dona. cons. Rev. E. B. VAN AUKEN an H. M.		45 00
Kingsboro', D. B. Judson,		50 09
Le Roy, 1st pres. ch. and so.		30 00
Manchester, 1st pres. ch.		25 00
Monterey, Pres. ch. and so.		7 00
New Rochelle, Pres. ch. m. c.		19 07
North White Creek, A. Eldredge,		2 00
Pavilion, Pres. ch. and so.		5 00
Pike, do.		13 00
Plattsburg, 1st ch. and so. 25 ; Mrs. C. F. Oakley, 2 ;		27 00
Poughkeepsie, Pres. ch. and so.		189 63
Ridgebury, do.		30 00
Riverdale, Pres. ch. Mrs. D. Hale,		10 00
Skaaneateles, Pres. ch. to cons. Rev. M. W. PRESTON and H. D. FULTON H. M.		100 00
Southport, Pres. ch.		6 09
Troy, 1st do.		404 74
Union Falls, Mrs. F. D. Duncan, 10 ; Francis E. Duncan, 10 ;		20 00
Waverley, Mrs. S. Sayer, 20 ; Mrs. P. Post, 1 ; wh. with prev. dona. cons. Rev. D. S. JOHNSON an H. M.		21 00
West Chester, Mrs. G. M. Wilkins,		25 00
Westfield, Mr. and Mrs. James P. Fisher,		25 00
Yonkers, 1st pres. ch.		195 00
York, Pres. ch.		21 57-1,959 05
		4,017 45

NEW JERSEY.

Elizabeth, 2d pres. ch.	50 00
Fairton, Pres. ch.	7 10
Madison, Pres. ch. 252,93 ; Rev. A. Mandell, 5 ; "Found in little George's pocket," 1,45 ;	259 38
Newark, South Park pres. ch. 281,86 ; a friend, 2 ;	283 86
Orange, 1st pres. ch.	10 00
Princeton, A theol. student,	5 00—615 31

PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain ch. and so.	5 00
Dunmore, Rev. T. R. Townsend, to cons. Rev. ASAHEL L. CLARK, Hyde Park, an H. M.	50 00
Philadelphia, Pine st. ch. I. C. F. 50 ; S. W. 50 ; B. W. 20 ; O. H. W. 10 ; M. B. 10 ; J. K. 10 ; E. M. B. 10 ; W. T. 10 ; W. F. G. 10 ; W. McJ. 10 ; W. J. 5 ; R. O'N. 5 ; J. D. M. 5 ; W. C. 5 ; E. W. S. 3 ; J. H. 2 ; Mrs. McG. 2 ; Mrs. H. 1 ; M. R. 1 ; S. D. 5 ; G. Y. 10 ; S. R. H. 10 ; W. H. P. 2 ; I. F. 2 ; I. F. 5 ; cash, 80,42 ; m. c. 55,55 ; Buttonwood st. ch. (of wh. fr. John B. Stevenson to cons. ROBERTS STEVENSON an H. M. 100 ;) 372,47 ; 1st pres. ch. (of wh. fr. Rev. A. Barnes, 200 ; F. L. Bodine, 200 ; William S. Hildeburn, to cons. ANNIE E. REED and SARAH REED H. M. 200 ; Ambrose	

White, 100 ; James Bayard, 125 ; A. Fullerton, 100 ; G. S. H. 100 ; James S. Earle, 50 ; J. S. Kneeder, 50 ; S. H. Perkins, 50 ; W. Purves, 30 ; G. W. Toland, 25 ; J. S. 25 ; E. H. 25 ; A. R. Perkins, 20 ; J. B. Gist, 20 ; J. M. Atwood, 20 ; H. H. Means, 20 ; William G. Crowell, 20 ; S. C. Perkins, 10 ; R. R. S. 10 ; J. E. Brown, 10 ; George Eckert, 5 ; J. C. Clarke, 5 ; James Wright, 5 ; G. H. Burgin, 5 ; J. B. Gemmell, 3 ; J. S. D. 2 ; la. 840,50 ; m. c. 257,25 ; ch. coll. 63,50 ; 2,596,35 ; a new year's offering fr. Mrs. A. M. Chance, 3 ; Ida J. Chance, 1,10 ; Henry M. Chance, 2,12 ; T. M. Chance, 1,65 ; A. M. Chance, 1,44 ; Cedar st. ch. 16,18 ;	3,383 18-3,438 18
Brooklyn, A member of pres. ch.	10 00
Cherrytree, Pres. ch.	19 85
Erie, T.	20 00
Girard, Pres. ch.	13 30
Lock Haven, George B. Perkins,	3 60
Philadelphia, X. 20 ; Mrs. M. R. Mitchell, 10 ; Philadelphos, 50 ;	80 00
Sunville, Pres. ch.	19 05
Susquehanna, do. m. c.	4 00
Titusville, Pres. ch.	28 00
Troy, S. W. Paine,	20 00—217 80
	3,655 98

DELAWARE.

St. Georges, Pres. ch.	60 00
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OHIO.

By William Scott.	
Cincinnati, 3d pres. ch. m. c. 12,25 ; 2d pres. ch. m. c. 21,70 ;	33 95
Cummins ville, Misses Turrell,	10 00
Elizabethtown and Bera, Pres. ch.	65 15
Gallipolis, 1st pres. ch.	42 50
	151 60
Less exch.	25—151 35

Cleveland, Plymouth cong. ch. and so.	37 60
Chatham, Centre cong. ch. and so. wh. with other dona. cons. ORIN SHAW an H. M.	52 00
Chester, Pres. ch.	36 80
Richfield, John Newton,	400 00
Granville, G. B. Johnson,	20 00
Hampden, A family offering,	9 00
Kinsman, Pres. ch. 51,20 ; T. Kinsman and family, 30 ; Dr. Allen, 10 ; J. Christy, 10 ; H. Lilley, 10 ; m. c. 10 ; to cons. Mrs. S. KINSMAN an H. M.	121 20
Putnam, Pres. ch. and cong. 214,05 ; m. c. 7,82 ;	221 87—897 87
	1,049 22

INDIANA.

By William Scott.	
Mishawaka, Pres. ch. m. c.	5 00
St. Louis Crossing and Clifford, Pres. ch.	14 00
Peru, 1st pres. ch.	30 00—49 00
Madison, 2d pres. ch.	453 00
	502 00

ILLINOIS.

Chicago, Mrs. C. G. Hammond, 20 ; Rev. G. S. F. Savage, 10 ;	30 00
Jacksonville, T. Chamberlain,	5 00
Montebello, Cong. ch. and so.	2 20
Rockford, Mrs. D. G. Pettibone,	5 00
St. Charles, Cong. ch. and so.	24 00
Springfield, 2d pres. ch. 305 ; Mr. and Mrs. L. C. Boynton, 25 ;	330 00—396 20

MICHIGAN.

Cold Water, Pres. ch.	30 00
Deerfield, do.	5 20
Flint, do	200 00
Ionia, 1st do.	14 00
Kalamazoo, O. P. H.	3 00
Palmer, Pres. ch. ladies.	4 25
Petersburg, Pres. ch.	17 35—273 80

WISCONSIN.

Blake's Prairie, 1st cong. ch. and so.	58 00
Beloit, Mrs. L. A. Brown,	4 00—62 00

IOWA.

Anamosa, Cong. ch. an indiv.	1 00
Denmark, Mrs. E. Heuston,	10 00
Tipton, Cong. ch. and so.	8 10—19 10

MINNESOTA.

Bloomington, Oak Grove pres. ch.	35 60
Chatfield, Pres. ch.	11 44
Elein, Cong. ch. and so.	1 00
Faribault, do.	16 35
Plainview, do.	5 00
St. Pauls, House of Hope pres. ch. m. c.	10 00—79 39

MISSOURI.

Troy, Francis Parker,	15 00
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OREGON.

Oregon City, Mrs. W. Whitlock,	5 00
Portland, Mrs. M. H. Holbrook,	20 00—25 00

CALIFORNIA.

Oakland, Cong. ch. m. c.	34 76
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FOREIGN LANDS AND MISSIONARY STATIONS.

Arabkir, Turkey, m. c.	15 75
Broosa, Turkey, A. protestant,	4 84
Constantinople, Turkey, Rev. G. A. Perkins and wife, 10; Heywood and Niven, 17, 20;	27 20
Mapumulo, South Africa, m. c.	20 75
Philippopolis, Rev. and Mrs. James F. Clark, by Rev. W. P. Paine,	100 00
	168 54

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond st ch. s. s. 20; Camden, cong. ch. s. s. 33; Castine, cong. ch. s. s. 42, 50; Garland, cong. ch. s. s. 4, 50; Machias, Centre st. s. s. 18, 83; Norridgewock, cong. ch. s. s. 21; Skowhegan, cong. s. s. 29, 25; South Berwick, E. Ricker, 50c; T. Ricker, 50c; Lila Linscott, 10c; Wilton, cong. ch. s. s. 6;	176 23
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NEW HAMPSHIRE.—Amherst, Cong. ch. s. s. 50; Concord, so. cong. ch. s. s. 41; Danbury, R. H. and A. C. Little, 30c; Harrisville, cong. ch. s. s. 6, 45; Haverhill, for Rev. G. Washburne, 10; Hopkinton, cong. ch. s. s. 16, 72; Nashua, Pearl st. s. s. for sup. of theol. stud. 30; Nelson, cong. ch. s. s. 1, 85; New Boston, dying gift of little E. B. W. 1; New Castle, cong. ch. s. s. 10; Orford, cong. ch. s. s. 10; Plymouth, cong. ch. s. s. 17, 90; Washington, cong. s. s. 2, 50; Westmoreland, cong. ch. s. s. 5, 95;	203 67
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VERMONT.—Bakersfield, Cong. ch. s. s. 5; Chester, Mary, Temple, and Sarah, 40c; Derby, cong. s. s. 3; Franklin, cong. ch. s. s. 6; Morrisville, cong. ch. s. s. for Rev. G. F. Montgomery, 2; Rutland, cong. s. s. 45, 76; West Brattleboro, cong. ch. s. s. 16, 80; West Westminster, 2;	80 96
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MASSACHUSETTS.—Billerica, Cong. ch. s. s. 12, 50, for Madura; Cambridgeport, cong. ch. and s. s. 13; Charlestown, Winthrop ch. s. s. inf. class, for Ceylon, 9, 50; Greenfield, 2d cong. ch. and s. s. 26, 72; Ludlow, cong. ch. s. s. from Mr. Kendall's class, 7, 50; Newburyport, Belleville s. s. juv. circle for Oromiah, 60, 50; Madura, 48; Westfield, a few ladies of 1st cong. ch. for Mrs. Ballantine's school, Ahmednuggur, 100;	279 72
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RHODE ISLAND.—Providence, Beneficent ch. s. s. 35, 87; High st. s. s. 2, 87;	88 74
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CONNECTICUT.—Darien, Little Ralph, 40c; West Haven cong. ch. s. s. 15;	15 46
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NEW YORK.—Addison, Pres. s. s. 17, 73; Brooklyn, Armstrong juv. miss. so. (of wh. for Mrs. Bridgman's sch. China, 30; for Miss Rice's sch. Oromiah, 30; Mrs. Agnew's sch. Ceylon, 30; Mrs. Walker's sch. 25; sch. at Madras, 30; Bebek sem. 55; to const. Mrs. HORACE B. CLAFLIN and Mrs. AUGUSTA STORRS H. M.) 200; Churchville, cong. ch. s. s. 8, 93; Clinton, pres. ch. s. s. "for the Koords," Persia, 102, 66; Genesee, 1st pres. ch. s. s. 11; Oakfield, pres. ch. s. s. 17, 55; Pike, pres. ch. s. s. 6; Potsdam, pres. s. s. for Rev. H. H. Jessup, 48, 62; Rochester, Plymouth ch. s. s. "Edwards Bible class," 10; Skaneateles, pres. ch. s. s. for sup. of native helper in Nestoria, 50; a little girl, 1; Watertown, 1st pres. ch. a little boy, 22c;	473 71
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NEW JERSEY.—Morristown, s. s. miss. so. for schs. at Madura, under Rev. E. Chester,	64 80
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PENNSYLVANIA.—Edinboro', Pres. ch. (N. S.) s. s. 5, 65; Philadelphia, Pine st. ch. s. s. 82, 73; 1st pres. ch. s. s. 9, 20;	178 58
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OHIO.—Castalia, Cong. ch. s. s. 7, 25; Chatham, Centre cong. ch. juv. miss. so. for sup. of sch. in Madura, 60; Clarksfield, cong. ch. s. s. 2, 50; Mesopotamia cong. ch. s. s. 3, 60; Paddy's Run, s. s. 31, 15; Portsmouth, Miss E. Bell's infant class for Rev. Mr. Preston, Gaboon m. 3, 40; Putnam, Lucy S., Julia M., Caroline, Charles A., and Kate B. Potwin, 11, 82, for the year 1864; Toledo, "Little Leaven," 4, 30; Walnut Hills, Mrs. Wright's class, for Mrs. Chandler's sch., Madura, 8; "First Earnings," 1; "Anonymous," 90c;	133 92
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MICHIGAN.—Clinton, Kate Kies, 25c; E. E. Eimer, 1; Petersburg, Martha Reynold's legacy, 1;	2 25
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ILLINOIS.—Payson, Cong. ch. s. s. 2, 25; St. Charles, cong. ch. s. s. 10; Wayne, family contrib. 2; Woodburn, cong. ch. s. s. 6;	20 25
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INDIANA.—Pres. ch. s. s.	2 00
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MISSOURI.—Newark, Pres. ch. s. s.	2 00
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IOWA.—Cedar Falls, Cong. s. s. 1; a dec'd boy's saving fund, 1; Denmark, cong. s. s. 16; Davenport, Edwards ch. s. s. 12, 50;	30 50
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MINNESOTA.—Chatfield, Pres. ch. s. s.	6 81
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CALIFORNIA.—Downieville, to const. HENRY KIRKE WHITE BENT an H. M.	107 50
	1,867 04

Donations received in February,	35,851 92
Legacies,	3,333 63
	\$39,185 55

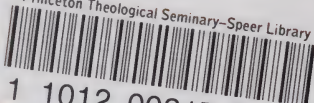
63—TOTAL from September 1st, 1864, to February 28th, 1865,	\$186,654 74
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